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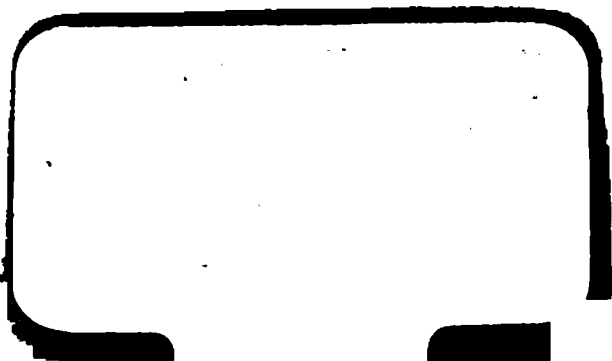
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40.

1027.



ECCLESIASTICAL CHRONOLOGY.

LONDON :
Printed by A. SPOTTISWOODE,
New-Street-Square.

Ecclesiastical Chronology;
OR,
ANNALS
OF
THE CHRISTIAN CHURCH,
FROM ITS FOUNDATION TO THE PRESENT TIME :

CONTAINING A
VIEW OF GENERAL CHURCH HISTORY,
AND THE
COURSE OF SECULAR EVENTS ;

THE LIMITS OF THE CHURCH, AND ITS
RELATION TO THE STATE ;
CONTROVERSIES ;

SECTS AND PARTIES ;
rites, INSTITUTIONS, DISCIPLINE ;
ECCLESIASTICAL WRITERS,

THE WHOLE ARRANGED ACCORDING TO THE ORDER OF DATES,
AND
DIVIDED INTO SEVEN PERIODS.

TO WHICH ARE ADDED, •

LISTS OF COUNCILS, AND OF POPES, PATRIARCHS, AND ARCHBISHOPS
OF CANTERBURY.

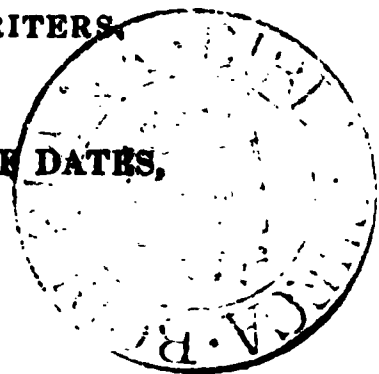
BY THE REV. J. E. RIDDLE, M.A.

AUTHOR OF "A MANUAL OF CHRISTIAN ANTIQUITIES," "SERMONS,"
"A LATIN-ENGLISH DICTIONARY," &c.

LONDON :
LONGMAN, ORME, BROWN, GREEN, AND LONGMANS,
PATERNOSTER ROW.

1840.

1027.



32

P R E F A C E.

A KNOWLEDGE of Church History is requisite for every Christian scholar, and especially for every student of theology, next to an acquaintance with Holy Scripture and with the human heart.

The due cultivation of this branch of study is a work of time and labour ; nor can the subject be thoroughly understood without the patient examination of many voluminous records, and other works, both ancient and modern. This field of inquiry is, therefore, so wide, that it cannot be explored, in all its parts, by the mind of any individual student. And the scholar who may desire to throw light upon ecclesiastical history, or to deduce from it any important principles, would do well to confine his attention to some single section of events ; or, if he choose to survey a more extensive series of facts and occurrences, he may find it profitable to regard and treat them under some peculiar point of view. Thus may a most important service be performed in this department of theological literature.

At the same time, a compendious view of the whole range of ecclesiastical history has its use, in various ways, and to large classes of readers. Such an outline is valuable, and even more or less necessary, — as a manual for younger students, — as a source of information for those persons who have no means of pursuing the study to its full extent, — and also as an

auxiliary, for various purposes, in the hands of the more advanced ecclesiastical scholar.

Our own language has been hitherto extremely deficient in books of this kind, as well as in more elaborate performances in the department of Church History ; and it is hoped that the present work will meet with some degree of favour and acceptance, as being an attempt to supply so remarkable a want.

Outlines of history may be composed either in the form of succinct continuous narrative, or in the shape of annals. Of these two plans, the latter has been adopted in the following pages, which contain an enumeration of the principal subjects of Church History arranged in chronological order. Several advantages, of great importance, have been thus secured. The detail of events is more copious and explicit than any which can be contained in a compendium of this size when written as an entire narrative, and designed to exhibit a regular classification of facts and incidents. The form of annals has also its peculiar utility with reference to the philosophy of history, inasmuch as it serves to point out and illustrate the connection, dependence, and relations of events. Accuracy of information and truth of reasoning is, in many ways, connected with a right understanding of the succession of those events and agents whose records make up the page of history. And, to some minds more especially, an arrangement of historical facts according to their dates is peculiarly valuable as an aid to memory. It may be observed, also, that the historical method has been here combined with the chronological arrangement, in the division of the whole work into leading periods, and in the descriptive or narrative style of those articles which relate

to the principal subjects of ecclesiastical record ; so that, while the work may be used as a set of Chronological Tables, for reference, it may also be available for the reader who seeks an acquaintance with the general outline of Ecclesiastical History, or with the nature and bearing of any particular event.

In the preparation of this volume, recourse has been had to the usual sources of Church History. The chronological and synchronistic Tables of several eminent German writers, namely, Walch, Semler, Seiler, Schröck, and Vater, have been consulted and occasionally employed. Several hints also have been taken, and a few passages extracted, from the valuable compendium of Guerike ; —a work truly excellent of its kind, and worthy of high regard, as conveying an unusual amount of well condensed information, and as being distinguished by general accuracy, and written on sound philosophical principles.

The study of Church History can be to no readers more important or more delightful than to the members of our own *Reformed Church*, which is occupied in the simple proclamation of divine *truth*, and the due celebration of divine *worship*, while, at the same time, it *protests* against theological error, ecclesiastical usurpation, and the follies of vain superstition. Spiritual tyranny, superstition, and fanaticism, supported by ignorance on the one hand, and by deceitful and ambitious pretensions on the other, have been, from age to age, the great pests of the Christian Church, and have presented grievous obstacles to a wide dissemination, and a profitable reception, of the pure and holy doctrines of the Gospel. Records which bear upon their surface this striking, but melancholy, truth, demand the humble,

serious, and candid attention of every member of the great Christian community. We may learn wisdom from the mistakes of ancient churches ; humility and charity from the quarrels and dissensions which have subsisted among those of both earlier and later date ; and a devout admiration of that overruling providence of God, whereby divine truth has been preserved even under an accumulation of human errors, and the lustre of this cherished truth has been made to appear more glorious, by its contrast with human ignorance and folly. While we look to the Bible, and the Bible alone, as the depository and rule of our faith, we may do well to consult the annals of the Church for warnings against those manifold perversions to which truth becomes liable in the hands of man. And may not the members of our scriptural communion derive from the records of the past many a reason, not indeed for idle self-complacency, arising from a proud comparison of themselves with others, but yet for cheerful thankfulness to the Great Disposer of all events and the Giver of all good ? Surely we have abundant cause to rejoice, with gratitude, in the consideration that we are members of a church which establishes its claims to respect, attachment, and support, not on the false assumption of any inherent authority, — not on the assertion of its ancient origin, or the number and learning of its members, — but on its efficiency as a teacher and expositor of divine truth, in conformity with the word of inspiration, — on its value as a guide to worship, at once rational and devout, — and on its character as a promoter of zealous and well-directed efforts in God's service ! Well may we recognize our happiness in being members of a Christian community which teaches from

the Bible, and not from tradition, — which proclaims apostolical truth, instead of boasting of apostolical succession, — which builds upon the sure word of God, instead of appealing to the forgeries and impostures of human fraud, or to the speculations of human imbecility and error, — and which is bound, by its own fundamental principles, to maintain the language of courtesy and respect, and to hold out the right hand of Christian fellowship, towards all other churches in which the pure word of God is preached, and the sacraments are duly administered. We may thank God also that, while our church has rejected the claims of spiritual tyranny, she has had the wisdom to retain a form of good government which has subsisted, under various modifications, from the apostles' times, and is eminently adapted to do good service in our own country at the present day, and under the existing condition of society. We may, moreover, find cause for rejoicing in the circumstance that our communion, after having renounced those follies, of heathen origin, whereby the beauty of Christian worship was for a long time tarnished, is yet distinguished by that reverence for things sacred, and that attention to positive institutions, outward observances, and the decencies of order, which equally accord with the majesty of God and the nature of man, and are suited to the relation that subsists between the human worshipper and the great object of adoration. And we may feel no less grateful in remembering that, under the good providence of God, we have been incorporated into a society which, while it knows nothing of the fanaticism of early ascetics, or the extravagances of more modern visionaries, yet does not lose sight of the fact that Religion, rightly so

called, is not only truth in the intellect but love in the heart, not merely a light of the understanding but the life of the soul ; existing not in letter but in spirit ; not so much a theme of abstract and retired contemplation, as a principle of self-devotion towards God and active benevolence towards man, — the spring of lively and zealous endeavour in the ways of holiness and virtue, — the giver of glory to God in the highest, and the fostering patron of unfeigned good-will towards the great Christian community under all its denominations, and towards the whole family of mankind in every climate under heaven.

J. E. R.

CHELTHAM,
September 29th, 1840.

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In the following pages,

The asterisk (*) distinguishes matter relating to British Churches.

The obelisk (†) is equivalent to *obit*; denoting the death of the individuals to whose name it is prefixed.

In the column of dates, a dash (—) signifies that the clause opposite to which it is placed relates to precisely the same year as that last mentioned. When a blank occurs, the reader will understand that the date of the corresponding historical matter is more indefinite.

ECCLESIASTICAL CHRONOLOGY.

PERIOD I.

FROM THE FOUNDATION OF THE CHRISTIAN CHURCH
TO THE FIRST GENERAL COUNCIL.

33—325.

33

TIBERIUS, EMPEROR.

Pontius Pilate, Procurator of Judæa.

During the reign of Tiberius, the Roman power was at its height. The empire was enlarged in several directions. The Jews impatient of their subjection to Rome.

Crucifixion, Resurrection, and Ascension of

OUR LORD AND SAVIOUR, JESUS CHRIST,
who is the foundation stone of the Christian Church, and
the great subject of Christian doctrine.

THE DISPENSATION OF THE SPIRIT BEGINS.

The Apostles, under divine agency, become the founders of Christian churches.

Baptism, and the Lord's Supper, administered according to our Saviour's holy institution.

Assemblies for divine worship, under the superintendence of the Apostles, probably upon the model of the synagogue.
(Breaking of bread ; prayer ; psalmody ; preaching.)

33 Acts of Pilate. Justin Martyr (Apol. 1.) refers to some acts or despatches of Pilate, perhaps genuine.

Soon after the day of Pentecost, the number of disciples in Jerusalem amounted to more than five thousand.

Persecution of the Apostles at first not very severe or successful at Jerusalem. (Divisions in the Sanhedrim respecting the doctrine of the resurrection. Absence of the Roman procurator, who resided at Cæsarea, and went to Jerusalem only on the great festivals.)

34 34—41. FIRST PERIOD OF APOSTOLIC HISTORY.

Gospel preached to the Jews in Judæa, Samaria, and Antioch.

— *Appointment of the Seven Deacons.*

(Deacons probably from the beginning. The seven an addition of Hellenistic officers to Jews already appointed.)

— *Death of St. Stephen.*

Pharisees and Sadducees unite in persecuting the disciples. Saul active in the persecution. Consequent dispersion of the disciples, a means of the more extensive propagation of the Gospel, beyond Palestine and Phœnicia, to Antioch, Cyprus, and Cyrene.

35 *First apostolical journey of St. Peter.*

Acts ix. 32.

It is probable that all the Apostles were employed in visiting disciples in different places, as well as in founding churches; and that during these visits they established a regular ministry; that is to say, persons were appointed to superintend public worship, and to manage the funds of Christian societies, subject to the direction and advice of the Apostles.

— (al. 38.) CONVERSION OF ST. PAUL.

(But some suppose this event to have taken place a few months only after our Lord's ascension. Perhaps the Apostle resided at Tarsus several years after his

conversion, during which time his preaching was confined to that neighbourhood.)

- 35 The doctrine of the Church during this period is contained in the books of Holy Scripture.

The first Christians formed a common fund, from which distribution was made to the poorer members of the Church; but they do not appear to have established a community of goods, strictly speaking; except, perhaps, in the Church of Jerusalem, for a time. There were rich and poor among Christians when the Apostles wrote.

Feasts of charity in connection with the Lord's Supper.

Simon Magus in Samaria.

- 36 Pontius Pilate banished. Judæa and Samaria annexed to the presidentship of Syria. Persecution relaxed.

37 CALIGULA, EMPEROR.

— *Herod Agrippa, King of Galilee.*

The reign of Caligula was favourable to the growth of the infant Church. The Jewish authorities anxious to protect themselves.

Some critics (Le Clerc; Eichhorn) have imagined the existence of an original gospel (Protevangelion), on the basis of which the four now extant were composed. But this appears to be a mere speculation or theory, deficient in historical and critical proof.

— (or 38.) Probably, *the Gospel by St. Matthew, in Aramaic.*

The existence of this early composition is deemed probable by many, who join in rejecting the theory of the Protevangelion; but it is very doubtful, and altogether denied by some judicious critics.

The fact appears to be, that the Gospel was at first

contained in the tradition, or oral preaching, of the eye-witnesses of its facts, and the disciples of its great subject.

40

Barnabas sent to Antioch.

Church of Antioch founded by Barnabas and by other disciples who had fled from Jerusalem on occasion of former persecutions.

Christianity spreads rapidly.

41

CLAUDIUS, EMPEROR.

Herod Agrippa, King of all Palestine.

Conversion of Cornelius.

(But some suppose this to have taken place as early as the second year after the crucifixion.)

41—45. SECOND PERIOD OF APOSTOLIC HISTORY.

Gospel preached to Jews and devout Gentiles (after the conversion of Cornelius).

The disciples first called *Christians* at Antioch.

42

St. Paul at Antioch a whole year.

Simon Magus at Rome.

The sacred seasons now observed by Christians were,—the Jewish Sabbath, and the Lord's day, *weekly*, and the Festival of the Resurrection *annual*. Jewish converts observed also other times and seasons, according to the Mosaic institutions.

Among customs of the apostolical churches may also be reckoned,—the holy kiss, fasting, the anointing of the sick, and imposition of hands in benediction, on appointment to the ministry, and on other occasions.

43

James the Elder put to death. Peter imprisoned.

44

Death of Herod Agrippa. All Palestine a Roman province.

Cuspius Fadus, Procurator.

—

Theudas, a Jewish impostor, beheaded.

Hitherto the labours of the Apostles had been confined to Palestine.

44 Paul and Barnabas go with contributions to Jerusalem, and return to Antioch (Acts xi. 30.).

Presbyters or elders had been appointed at Jerusalem some time before this event. Perhaps they had existed in the churches of provincial towns in Judæa even before they were found needful at Jerusalem.

45 *Tiberius Alexander, Procurator of Judæa.*

— *St. Paul's first apostolical journey, with Barnabas.*

45—70. THIRD PERIOD OF APOSTOLIC HISTORY.

Gospel preached to idolatrous Gentiles, as well as to Jews and Gentiles (after the call of Paul and Barnabas). But converted Gentiles were considered as distinct in some respects, until the destruction of Jerusalem, A.D. 70.

46 St. Paul leaves St. Luke in temporary charge of the church at Philippi, Silas or Silvanus at Berœa, and Timothy at Thessalonica. (Perhaps Dionysius, the Areopagite, was left in charge of the church at Athens, but there is no proof of this.)

— (al. 49.) Claudius expels the Jews from Rome.

Onkelos, Chaldee translator of the Pentateuch, fl.

47, 48 Sts. Paul and Barnabas resident at Antioch.

Debates at Antioch respecting the necessity of imposing upon the Gentile converts circumcision and the keeping of the whole Mosaic law.

48 *Cumanus and Felix, Procurators of Judæa, Samaria, and Galilee.*

49 (al. 52.) ASSEMBLY OF THE APOSTLES, ELDERS, AND
WHOLE CHURCH AT JERUSALEM.

(Question brought by Paul and Barnabas from Antioch considered. An epistle written, containing the decision of the assembly. Paul and Barnabas return to Antioch. *Circumcision of Gentile converts and their conformity to the whole Mosaic law declared unnecessary.*)

Gnosticism at Ephesus and other places.

(The confession of faith, commonly called *The Apostles' Creed*, ascribed by tradition to the assembled Twelve, is a compilation of later date; but it faithfully represents the outlines of the Apostles' doctrine.)

State of religion among Gentiles and Jews in the Roman empire at the beginning of the Christian era.

Among the heathen a general scepticism and extreme impiety had been succeeded, to a certain extent, by a recurrence to ancient belief, together with an admixture of Asiatic and Egyptian superstition; so that, among the multitude, *unbelief and superstition* held a divided sway. Among educated men there was much inquiry, and several systems of philosophy were in vogue, chiefly that of *the Stoics*, which taught men to seek happiness in the exercise of innate moral power; and that of *the Platonists*, which inculcated a dependence on a higher power, and taught men to seek virtue and happiness in a communion with the Supreme. Stoicism was proud, and as unsuccessful in its pretensions as it was vain; Platonism was ineffectual, because it could not teach men how to find the good which it proposed to their apprehension.

Among the Jews, the popular religion had greatly degenerated, and was characterised by pride and a worldly spirit, the members of that nation regarding themselves as exclusively the favourites of Heaven, and being desirous of temporal prosperity, and especially of deliverance from the Roman yoke, as their chief good. The theology of Palestine, as it existed among its divines and

students, was comprised in the three forms of (so called) orthodoxy, rationalism, and mysticism; the first being the system of the Pharisees, the second that of the Sadducees, the third that of the Essenes. At the same time, the Jews of Alexandria had constructed a peculiar system by their adoption of Platonic notions, and their consequent habit of allegorising Scripture. Some of them received the Old Testament in its literal as well as its supposed allegorical sense, but others rejected the literal meaning altogether.

50 50—53. (al. 53—56.) *St. Paul's second journey*, with Silas, and afterwards Timothy and Luke, through Syria, Cilicia, Lycaonia, Phrygia, Galatia, and Greece (Macedonia, Athens, Corinth).

Barnabas went to Cyprus with Mark.

52 First and second Epistles to the Thessalonians.

(N. B. The dates assigned by some chronologists for the several books of the New Testament are a few years earlier than those generally received.)

— or 53. Epistle to the Galatians.

53 *Claudius Felix, sole Procurator of Judæa.*

54 NERO, EMPEROR.

Agrippa, already king of Trachonitis, receives the addition of Galilee, and some towns in Trachonitis.

54—58. (al. 56—60.) *St. Paul's third journey*; Galatia, Phrygia, Ephesus (residence); Macedonia, Greece; Jerusalem.

55 *Festus, Procurator of Judæa.*

The Ministers of the Church during this century were— Apostles and their assistants; Evangelists; Prophets; Elders or Bishops, who were teachers and general overseers of particular churches; Deacons, who were teachers, almoners, and general assistants, especially of presbyters; Deaconesses; Widows.

Judaizing teachers in Asia Minor. Gnostic and
Judaizing teachers at Corinth and Rome.

- 56 First Epistle to the Corinthians.
57 or 58. Epistle to the Romans.
58 Second Epistle to the Corinthians.

— *St. Paul made prisoner at Cæsarea.*

- 60 (al. 55.; al. 63.) *St. Paul sent to Rome*, where he arrived in the following year.

- 61 The Gospel by St. Matthew in Greek.
— Epistle to the Ephesians. Epistle of St. James.
The Gospel by St. Mark ; between the years 60 and 63.

About this time St. Mark (probably) founded a church at Alexandria.

- 62 *Albinus, Procurator of Judæa.*

- or 63. James the Just, President of the Church of Jerusalem, put to death.

- Epistle to the Colossians.
— or 63. Epistles to the Philippians, to Philemon, to the Hebrews.

- 63 *St. Paul released.*
(After his release he probably visited Spain, and returned by way of Crete to Jerusalem, thence to Antioch in Syria.)

- or 64. Gospel by St. Luke. Acts of the Apostles.

- 64 The burning of Rome.
— Persecution at Rome under Nero, commonly called
The First Persecution.

(It lasted four years. It probably extended to the provinces. According to an old inscription, it raged in Spain.)

64 Perhaps about this time *St. Paul undertook another journey*; passing through Colosse, Philippi, Nicopolis in Epirus, Corinth, Troas, and Crete, to Rome.

— First Epistle to Timothy. Epistle to Titus. First Epistle of St. Peter.

— or 65. Epistle of St. Jude.

65 Second Epistle of St. Peter. Second Epistle to Timothy.

— *Gessius Florus, Procurator of Judæa.*

There are traditions to the effect that St. Paul planted Christianity in Spain, Gaul, and Britain, but very uncertain. It is not improbable that the Gospel was preached in those countries during the reign of Nero.

— St. Paul a second time at Rome; imprisoned.

66 *The Jewish War begins.*

Christians retire from Jerusalem to Pella.

— *St. Paul and St. Peter put to death at Rome.*

Epiphanius says that the founders of the sects of the Nazarenes and Ebionites were among the Christians who retired to Pella. At all events, *the Nazarenes*, or Christians who strictly adhered to the Mosaic Law, began to be distinguished *as a sect* about this time. — Hitherto, converts from among Jews and Devout Gentiles had conformed to the Mosaic ceremonial; but not so those from among Idolatrous Gentiles.

68 GALBA, EMPEROR.

After the death of Nero, an opinion prevailed among Christians that he had not destroyed himself, but had retired beyond the Euphrates with the design of re-appearing as Antichrist.

— or 69. First, Second, and Third Epistles of St. John.

69 OTHO; — VITELLIUS; — VESPASIAN, EMPERORS.

70 al. 72. *Destruction of Jerusalem.*

Vespasian did not persecute the Christians as such; but probably they were molested during his reign and that of Titus by the demand of the Jewish capitation tax.

The duties and office of ordinary Christian ministers, — superiors and inferiors, presbyters and deacons, πρεσβυτέροι διάκονοι and νεώτεροι διάκονοι, — probably underwent continual changes and modifications during the first century, according to circumstances, and the wants of particular churches.—During this period the constitution of the church was not uniform and settled: it contained the elements of various forms of government; but the system of subordination (episcopacy) soon prevailed in the larger communities; and, in the course of the next century, it predominated to the exclusion of other schemes (presbyterian; independent).

79

TITUS, EMPEROR.

81

DOMITIAN, EMPEROR.

A church was founded at Edessa on the Euphrates, probably before the end of this century.

During the Apostolic Age, the usual designations of the professors of the Gospel were the following: — Disciples; Brethren and Sisters; Believers; Saints; Christians.

GNOSTICISM

had now made great progress. This was a combination of Oriental and Platonic philosophy, and also, in some cases, Judaism, with certain elements of Christian doctrine. The system was subject to various modifications in the hands of different teachers and parties. Its prominent features were; The doctrine of Emanation;—The doctrine of Emanation combined with that of Dualism; and this Dualism, either according to the Oriental scheme (matter an evil principle and active), or the Alexandrian (matter an evil principle, but passive); — Admission or rejection of the Jewish Scriptures: Judaizing and Anti-Jewish Gnostics.

The Gnostics regarded Christ as one of their supposed later emanations from the Deity, and as having been sent into the world to remedy the disorders occasioned by the fancied Demiurgus or creature *Æon*. They thus denied the real divinity of Christ; and at the same time they destroyed the doctrine of the union of the two natures, or of our Lord's true and proper humanity, by framing a distinction between Christ and Jesus, and, in some cases, supposing the latter to have been a mere phantom.

Persecution under Domitian, commonly called
The Second Persecution.

Search after the descendants of David in Judæa. Grandsons of St. Jude examined and acquitted. —Christians return to Jerusalem before the end of Domitian's reign.

Propagation of the Gospel.

The Apostles and their companions established Christianity in Palestine, Syria, Asia Minor, Macedonia, Greece, Italy, and Egypt.—The principal churches which they founded were at Jerusalem, Antioch, Rome, and Alexandria; also at Ephesus, Colosse, Laodicea, Thessalonica, Philippi, Corinth, Smyrna, Sardis, and in Crete. — Thus far authentic history.

Christian converts chiefly from the middling and lower classes of society.

Christian virtue flourishes

both in theory and practice. It consists in an honest and cheerful endeavour to discharge all duties to God and man. The source or foundation of this virtue is a simple and lively faith in Christ the Saviour of the world.

But there were not wanting hypocrites or false professors, — vicious and disorderly members, — sins of infirmity, and other defects, which are inseparable from the condition of the visible church upon earth.

Discipline, extending to all classes of Christians alike, — was either extraordinary or ordinary: the former consisting in punishments inflicted by the Apostles, in virtue of

their miraculous powers and divine authority; the latter in the exclusion of offenders from communion with the church in acts of divine worship.

The first *controversies* among Christians originated with certain Judaizing teachers (false Apostles). They took their rise at Antioch, and although decided by the assembly of the church at Jerusalem and by the express declarations of St. Paul, they were renewed or continued in various churches. The chief subjects of debate were, — the necessity of imposing the Mosaic Law upon converts from heathenism, — the doctrine of justification, or the foundation and terms of man's acceptance with God, — the Abrahamic covenant, — the use of meat offered in sacrifice to idols, — the apostleship of St. Paul.

96

NERVA, EMPEROR.

Nerva recalls the exiles, and makes some regulations for the protection of Christians.

Menander. — *Docetæ*; so called from their having believed the body of Jesus to have been a phantom, — thus denying the proper humanity of our Saviour.

Cerintus, in Asia Minor, a Judaizing Gnostic.

97

or 97. Revelation of St. John.

or 98. Gospel by St. John.

(The Gnostic tenets, containing an admixture of imperfect or distorted Christian doctrine, not only seduced many from the faith of the Gospel, but probably obscured or perplexed the tenets of some who remained, on the whole, firm in their belief of essential Christian truth.)

The ministry of Prophets in the Church had probably ceased before this time.

98

TRAJAN, EMPEROR.

Dissensions at Corinth relating to discipline. Some presbyters dismissed. Deputation from the Christians at

Rome with a view to restore unanimity. Episcopal form of government not yet established at Corinth. No authoritative interference on the part of Rome;—an epistle written in the name of the whole Church, by Clement, its president or bishop.

The Church of Rome superior to all others in numbers and in wealth. No claim to authority over other churches until the close of the second century.

N.B. The epistle of Clement to the Church of Corinth is the only genuine work of any uninspired Christian writer of the first century now extant.

100

Death of St. John, about this time.

— No evidence of any persecution at Rome during the reign of Trajan. But an edict prohibiting *Hetæriæ*, or secret societies, was brought to bear against the Christians.

— Churches were now established in the principal cities of Asia Minor, in Palestine, Egypt, Greece, and Italy. The heathen manifest opposition and hostility.

CONSTITUTION AND GOVERNMENT OF THE CHURCH.

The Apostles or their representatives exercised a general superintendence over the churches by divine authority, attested by miraculous gifts. The subordinate government of each particular church was vested in itself; that is to say, the whole body elected its minister and officers, and was consulted concerning all matters of importance. All churches were independent of each other, but were united by the bonds of holy charity, sympathy, and friendship. But this state of things did not last long.

In other words. The original constitution of the church was a supreme Theocracy, together with a subordinate Democracy, modified by an elective Aristocracy. The head of the whole body was the Lord Jesus Christ, ruling by his Spirit, through the immediate agency of the Apostles. This Theocracy was designed to be perpetual;

and the Holy Gospels, and other inspired writings of the New Testament, were composed and left as the *representatives*, or, so to speak, *successors, of the Apostles* to the end of time. In like manner, the subordinate Democracy, with its elective Aristocracy of rulers and teachers, was designed to subsist and to exercise its functions continually, for the good of all men, and to the glory of the sovereign Lord and Saviour. But, in process of time, the Theocracy was greatly neglected, — the Democracy oppressed and almost annihilated by the Aristocracy, — and the Aristocracy itself converted, first into an ambitious Oligarchy, and lastly into a tyrannical Despotism.

A real, living *Unity*, and a well regulated *Liberty*, characterised the early constitution of the Church. But liberty was afterwards sacrificed to unity; and this unity itself degenerated into a merely external, forced, and dead *Union*, — which became subservient to the purposes of *Oppression*, and to the growth of the *Hierarchy*.

In tracing the history of the changes which took place in the government and institutions of the Church, two particulars especially deserve to be borne in mind. First, That the immoderate claims, aggression, and undue exaltation of the Hierarchy, are not always to be attributed to ambition or evil design on the part of the clergy. Much allowance is to be made for indiscreet zeal, errors in judgment, and the circumstances of the times. Secondly, That the evils which were introduced into the system, were wonderfully overruled by the Saviour's Providence for the ultimate good of the Church. The fictitious claims of the clergy in general, and the lordly pretensions of bishops, — the mistakes of weak men and the designs of the ambitious, — the overcharged ceremonial, — the growth of superstition, — and the general degeneracy and secularisation of the Christian body, were made subservient to its preservation and establishment; — and eventually, we hope, to its complete and most beneficial development, — its universal efficiency in promoting

GLORY TO GOD IN THE HIGHEST,
AND ON EARTH PEACE, GOOD WILL TOWARDS MEN.

Primitive Christian Worship.

Frequent assemblies by day and night. Here the Holy Scriptures, and other books tending to religious edification, were read, — upon which the bishop or presbyter delivered a discourse, with practical application. Then all stood up, and prayed — for themselves, the brethren, and the world at large. Psalms and hymns were sung. The Lord's Supper was celebrated, together with the feast of charity, and the kiss of charity or peace was exchanged; and mutual engagements to a life of holiness and virtue were made. — The death and resurrection of the Lord Jesus Christ were commemorated in annual festivals at the season of the passover. The first day of the week (the Lord's day) was regarded as holy, in remembrance of Christ's resurrection: and the Jewish Sabbath also was observed by many.

About A.D. 100, † Clement of Rome.

Jealous inquiry after the descendants of David in Judæa.

104 or 107. Symeon, Bishop of Jerusalem, put to death.

Several parties at Jerusalem after the death of Symeon, probably more or less infected with Gnostic errors. *Thebuthis. Elcesaites.*

Nicolaitans, Gnostics who did not refuse to join in the heathen sacrifices, when required to do so.

107 Trajan sets out for Parthia; stops at Antioch.

— (al. 116.) Ignatius put to death. Persecution under Trajan (*Third*).

— Seven Epistles of Ignatius, written from Smyrna to the Ephesians, Trallians, Magnesians, Romans, and from Troas to the Smyrnæans, Philadelphians, and Polycarp.

Other Epistles were afterwards ascribed to Ignatius, which are now deservedly rejected as spurious. The seven genuine epistles appear to have suffered considerable interpolations.

110 Pliny goes to Bithynia as Proprætor.

111 Trajan returns to Rome.

— Persecution in Bithynia under Pliny.

Trajan the first Emperor who enacted penal laws against the Christians.

— Epistles of Pliny to Trajan and Trajan to Pliny concerning the Christians.

It soon became usual with the Christians to *fast* on certain days, namely, on Wednesdays and Fridays in every week; and annually, before the Paschal festival. At first, this latter fast continued for the space of *forty hours*; but it was afterwards extended to *forty days*. — The duration of fasts, and the mode of observing them, varied in different places.

114 Insurrection of the Jews in Egypt and Cyrene.

Probably a persecution arose in Palestine, as a consequence of the turbulence of the Jews.

117 ADRIAN, EMPEROR.

Troubles at Rome; — perhaps no general persecution. But this reign is generally considered as the period of the

Fourth Persecution.

Persecutions in the Roman empire proceeded partly from the magistrates, partly from the people, partly from individuals. — The magistrates were sometimes induced to persecute, because an adherence to a ‘*religio illicita*,’ an unlicensed or unlawful religion, with a refusal to join in the ceremonies of the state-religion, and to pay the customary tribute of respect to the person of the emperor, seemed to indicate disaffection to the government and constitution; and the despotic government was jealous and suspicious. — The people were excited against the Christians by means of false charges of impiety and inhuman conduct; and their prejudices led them to ascribe public calamities to the presence of Christians in the country. — Individuals

were often personally interested in maintaining the existing idolatry and worship.

119 Aquila translates the Jewish Scriptures into Greek.
Papias fl.

120 Adrian at Alexandria.

121 Martyrdom of Symphorosa and her sons.

122 Adrian at Athens.

Persecution at Athens; where Christianity, which had languished, revives under Quadratus.

The Apologies of Quadratus and Aristides (now lost) were presented to Adrian, about this time, or somewhat later.

A forgery, entitled the Epistle of Barnabas, was composed probably at the beginning of this century.

(Hermes Trismegistus is a forgery of this date, or a little later.)

Basilides, of Syria, founds a Judaico-Gnostic School at Alexandria; which was continued by his son Isidorus. His system combined the doctrines of Emanation and Dualism.

Saturninus, of Antioch in Syria, founds there an Anti-Jewish Gnostic sect.

125 Adrian returns to Rome. He afterwards visited various parts of the empire.

— Adrian's letter to Minucius Fundanus, proconsul of Asia Minor, favourable to the Christians, inasmuch as it ordered the punishment of any who should accuse them falsely; but it provided also that "obstinacy" on their part, *i. e.* a perseverance in their religion after conviction, should be punished.

(Report of *Ælius Lampridius* (4th century), that Adrian would have erected a temple to Christ at Rome, had he not been dissuaded by the priests, probably without foundation. He had a great contempt for all "*sacra peregrina*.")

The Christians now form a body entirely distinct from the Jews.

Fraternal communion of Christian churches, in different countries, with each other.

Christians numerous at Alexandria.

129

Adrian mentions the Christians in a letter to Servianus the consul; he displays great ignorance of their tenets and religion.

AGE OF SCRIPTURAL DOCTRINE, SIMPLE WORSHIP,
PURE MORALS, AND MARTYRDOM.

CHRISTIAN DOCTRINE.

The main articles of Christian faith, as delivered by Christ and his Apostles, were maintained by the Church from the beginning, and have been confessed in all ages, notwithstanding the various controversies and minor differences which have arisen. This original and prevalent system of belief may be described in the words of Irenæus, a writer of this (second) century: — “The Church, though it be dispersed over all the world, from one end of the earth to the other, has received from the Apostles and their disciples the belief in one God, the Father Almighty, Maker of heaven and earth, the sea, and all things in them; and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who preached by the prophets the dispensations of God, and the advent, nativity of a Virgin, passion, resurrection from the dead, and bodily ascension into heaven of the flesh of his beloved Son Christ Jesus our Lord, and his coming again from heaven, in the glory of the Father, to restore all things, and raise the flesh of all mankind; that, according to the will of the invisible Father, every knee should bow, of things in heaven, and things in the earth, and things under the earth, to Jesus Christ, our Lord, and God, and Saviour, and King; and that every tongue should confess to him; and that he may exercise just judgment upon all, and may send spiritual wickednesses,

and the transgressing and apostate angels, with all ungodly, unrighteous, lawless, and blaspheming men, into everlasting fire; but, having granted life to all righteous and holy men, that keep his commandments, and persevere in his love, some from the beginning, others after repentance, on them he may bestow the gift of immortality, and invest them with eternal glory."

All churches receiving Holy Scripture as the sole rule of faith, or even (erroneously) as only part of the rule, have *agreed* in confessing these primary doctrines of Christian truth. The *corruptions of doctrine* which have taken place from time to time within those churches, have consisted in unwarranted additions to these truths, or in undue refinement upon some or all of them, tending more or less to error. *Variations and defects* have arisen as a consequence of such corruptions. But we may trace *substantial agreement in essential points of doctrine, even under all additions, and amidst all diversities*. The greatest amount of *error in faith* has been occasioned by the unwarranted adoption of tradition as a concurrent rule of faith. The absolute *suspension of faith*, or disavowal of primary and elemental truths, by societies bearing the Christian name, was reserved for modern times. In some countries, Scripture did in fact, for a season, cease to be regarded as even part of the rule of faith, and its place was usurped by the dictates of false philosophy and rationalism.

Early Corruptions of Christianity.

In the earliest times the Gospel was corrupted, and sects were formed among Christians, partly in consequence of attempts to incorporate preconceived notions and ancient speculations into the Christian system, and partly by reason of the common infirmities and aberrations of the human mind. These causes, and their results, have been classified under four heads:—

1. An attempt to amalgamate Christianity with a dead and formal Judaism; whence the Judaizing sects (Ebionites, Nazarenes).

2. An attempt to engraft the Oriental philosophy upon the Gospel, and to construct a Theosophic system upon the basis of Christian doctrine; hence the Oriental Theosophic sects (Gnostics, Manichees).

3. The incorporation of a superstitious system of will-worship and asceticism; hence the Superstitious and Ascetic sects and institutions (Montanists).

4. An endeavour to bring down the doctrines of revelation to the level of finite human understanding, weakened as it is by sin; hence the Rationalistic sects (Anti-trinitarians).

130 About this time *The Perpetual Edict* was issued, which enacted that all cities and towns throughout the empire should follow the laws and customs of Rome, instead of their own local and annual regulations. It was probably adopted by enemies of the Gospel as a means of harassing the Christians.

132 (al. 128.) *Revolt of the Jews under Barcochebas.*
(The Jewish Christians refused to join Barcochebas; but they suffered greatly during the war from persecution by the Jews.)

Justin Martyr leaves Palestine, having become a convert to Christianity about this time.

135 *End of the Jewish War.*

Jews forbidden to approach Jerusalem, except once a year.

— (Jerusalem is now called *Ælia Capitolina*. Perhaps the name had been given a few years before. It is certain that the city was rebuilt, and the name changed, during the reign of Adrian.)

Marcus, first Gentile bishop of Jerusalem.

N.B. The prohibition of settling at *Ælia* did not extend to Christians. Eusebius says, that the church of that city was now composed entirely of Gentiles.

Interpolation of the Sibylline books may be referred to this date, or somewhat later. It appears from the writings of Justin, that the spurious oracles were now generally regarded as genuine and inspired.

138

ANTONINUS PIUS, EMPEROR.

Persecution at Rome. Telesphorus, Bishop of Rome, put to death. Hyginus now becomes bishop of Rome, according to Eusebius and Tertullian; but some place him as early as 122 or 118.

The sufferings of Christians during this reign were not countenanced by the emperor himself, who, on some occasions, even wrote letters in their favour. But Christians were exposed to the effects of private malice and popular violence.

Gentile converts, during this period, were more numerous and more faithful than those from among the Jews and Samaritans (*Justin Martyr*).

Correspondence kept up between different churches.

Letters of communion and recommendation.

140

Celsus writes against the Christian religion about this time.

Ophites, in Egypt, an Anti-Jewish Gnostic sect, without admixture of Christian doctrine. — Continued until the sixth century. — To these the Sethites and Cainites bore great resemblance.

Valentinus, a native of Egypt, goes from Alexandria to Rome, where he founds a Judaico-Gnostic school or sect. To this sect belonged Heracleon of Alexandria, Ptolemy, Marcus of Palestine, Bardesanes of Edessa.

145

An apocryphal book, entitled "The Shepherd," is supposed by some critics to have been composed about this time by Hermas, brother of Pius, Bishop of Rome.

Before 150. *Carpocrates*, at Alexandria, founds a sect of Anti-Jewish (Eclectic Antinomian) Gnostics. This sect was small; but it continued until the sixth century.

148

Justin Martyr presents his first Apology to Antoninus.

150

GNOSTICISM AT ITS HEIGHT.

Persecution in various parts of the world.

Gradual cessation of miracles in the Church during this century.

Flourishing period of the Church of Athens.

The greater part of *the Books of the New Testament* were now received as the rule of faith by all churches. During this century, great pains were taken in adjusting the lists or canons of sacred writings; and translations were made, especially into Syriac and Latin.

A *creed* or *confession of faith*, from the very earliest ages, was committed to memory and repeated by candidates for baptism. This creed was *substantially the same* in all the churches, but *with slight variations*.

155

About this time, some Christians of Asia Minor left their own country and settled in Gaul, where Christianity had already been planted. Intercourse was afterwards kept up between the Churches of Vienne and Lyons, and those of Asia.

The epistles or decretals, purporting to have been written by the bishops of Rome during this century, are forgeries of a later date.

Apocryphal gospels, and other works of that kind, many of which were probably forged by the Gnostics, were circulated during this century.

Controversies and divisions relating to *constitution and discipline* prevailed chiefly in the *West*; those which had reference to *doctrine or theory* existed principally in the *East*.

Papias, Bishop of Hierapolis, is said to have been the first who taught the doctrine of a *Millenium*; *i.e.* that after a first resurrection of the just, they will reign with Christ upon earth for a thousand years, before the final judgment.

Justin Martyr believed in a Millenium; but he tells us that he differed herein from the belief of many good Christians of his day.

N.B. The Gnostics expected a Millenium, and so did the Montanists. Before the end of the third century, the Millenarians were generally regarded as in error.

157

(al.168.) Rise of the MONTANISTS, or CATAPHRYGIANS; so called from Montanus, native of Ardaban, a village of Mysia, near the borders of Phrygia.

Montanus pretended to be the Paraclete promised by Christ, commissioned to carry to perfection the code of Christian morals, and to restore the purity of the Christian life and the discipline of the Church, so far as it had decayed. Montanus was soon joined by other fanatics, who, like himself, pretended to the gift of prophecy, and attempted to confirm his mission. The Montanists did not oppose or falsify any of the fundamental articles of the Christian faith (except that some of them may perhaps have declined into Sabellian error); but they carried the principles of mortification and laws of discipline to a great length: they imposed severe fasts, forbade a second marriage, set a high value upon celibacy and martyrdom, visited all grievous crimes with perpetual excommunication, and taught a sovereign contempt of earthly goods. They held the near approach of the end of the world, and of the commencement of the millennial reign of Christ on earth.

Montanists continued in the Church under various names (Cataphrygians, &c.), until the sixth century.

—

Edict of Antoninus Pius, confirming that of Adrian,—that no one should be prosecuted merely as a Christian, without being charged with some offence.

158

Polycarp visits Rome. Difference of opinion between Polycarp and Anicetus respecting *the time of celebrating Easter*; the former advocating the practice and opinions of the Jewish and other Asiatic Christians, the latter defending the usage of the Western Churches.

Tatian, a disciple of Justin, returns to the East. Having embraced the errors of Valentinus and Marcion, he founds the sect of *the Encratites* (Tatianists, Hydro-parastatæ). Some regard his followers as an Anti-Jewish Gnostic sect.

Bardesanes of Edessa, fl. He wrote in defence of Christianity, but afterwards was misled by the Oriental philosophy, and held some of the opinions of the Valentinians. He is regarded as a forerunner of Manicheism.

166 The emperors celebrate their triumph for the Parthian conquests.

167 (al. 147. 169. 175.) Martyrdom of Polycarp, Bishop of Smyrna, and others.

Letter of the Church of Smyrna, describing the martyrdom of Polycarp.

Commemoration of Martyrs.

At this period it was usual with Christians to commemorate Martyrs by meeting at their graves on the anniversaries of their martyrdom, and there celebrating divine worship, with the Lord's supper, as on the Lord's day, reading the acts of the Martyr, and making collections for the poor. But no invocation of Martyrs, or worship of relics, was yet introduced. There is no evidence that any religious veneration was paid to relics during the second century.

Controversies concerning the obligation of the Mosaic law continue.

A pestilence rages during several years.

169 The emperors leave Rome to make war against the Marcomanni. Death of Verus. M. Aurelius returns to Rome.

170 M. Aurelius sets out to prosecute the war in Germany.

Melito, Bishop of Sardis; his Apology and Canon of the Old Testament.

Apologies of Miltiades and Claudius Apollinaris.
Treatise of Hermias against the heathen philosophers.

APOLOGETIC AGE.

Severus, a disciple of Tatian, at the head of a sect. —
Florinus, *Blastus*, followers, to a certain extent, of Valen-
tinus.

174 Victory over the Quadi. Story of the Thundering
Legion.

175 Insurrection of Avidius Cassius in Syria. Tertullian
says that no Christian joined his party.

Athenagoras, said to have been head of the Catechetical
School at Alexandria.

Bardesanes writes against Marcion. His son, Harmo-
nius, a writer of Syrian hymns.

Christian writers and Alexandrian Jews assert that
Plato borrowed his philosophy from Moses.

176 Hegesippus writes his history.
† Tatian. Dionysius of Corinth.
Apology of Athenagoras.

Evidence of the existence of churches, each with regular
establishment of bishop and presbyter, at Vienne and
Lyons. *Irenæus*, *Bishop of Lyons*. Persecution at Vienne
and Lyons; Pothinus died in prison.

— Evidence of the practice of Infant Baptism at this period.
M. Aurelius at Rome.

178 The emperor and his son Commodus set out for a second
war with the Marcomanni.

Lucius, a British prince, is said to have sent to Eleu-
therus, Bishop of Rome at this time, for instruction in the
Gospel. Story quite unfounded.

First traces of Christian Ascetics.

Celibacy was now regarded as a heresy.

(During the reign of Aurelius, Lucian, Apuleius, Galen,
Pausanias, Polyænus, Gellius, Artemidorus, Sextus Em-
piricus, fl.).

Theophilus writes his work to Autolycus.

Theodotion translates the Old Testament into Greek.

180

(Rabbi Judah, of Tiberias, compiles the Mishna, or first part of the Talmud. Later dates are assigned by some writers.)

COMMODOUS, EMPEROR.

Pantænus, head of the Catechetical School at Alexandria.

Doctrine of the Trinity in Unity. The Christian doctrine of the Trinity in Unity was taught by the earliest writers from the New Testament, although the Platonic word *Τριάς* was first used by Theophilus of Antioch (Justin Martyr, Athenagoras, Tatian). Irenæus speaks obscurely concerning the connection, or mutual relation, of the three persons of the divine nature; but he expressly declares that a belief in the Father, Son, and Holy Spirit was universally adopted by the Church from the beginning.

The Unity of God is maintained *apologetically* against Polytheists, and against such Monotheists as contended that the doctrine of three persons in one essence involves the false doctrine of a plurality of Gods; and *polemically* against the dualism of the Gnostics and Manichees.

Under Commodus, the persecutions of Christians were only partial. The emperor was careless of the honour of the national religion; and his subjects, being compelled to provide for their own safety, had few opportunities of harassing their neighbours.

Christians are now divided into two classes, the *Faithful* and *Catechumens*; probably in imitation of the heathen system of initiation, &c., or rather as a necessary precaution for the purity of morals, suggested by the circumstances of the Church.

Marcia, the mistress of Commodus, favours the Christians.

The Church enjoys peace; but individual Christians occasionally suffer cruel treatment.

Apollonius put to death, and with him his slave, who had acted as informer.

About this time Irenæus writes his work *Against Heresies*.

188 Clement, head of the Catechetical School at Alexandria.

The Gospel preached in Ethiopia by Pantænus.

Gradual change in the Constitution of the Church ; increasing ascendancy of the Hierarchical Aristocracy.

Increased number of Church Officers.

Nicolaitans, and other Anti-Jewish and Antinomian sects.

Montanism

had now greatly disturbed the peace of the Church in various parts of the world.

Christian writers now begin to attack the errors of Paganism, as well as to defend the Gospel.

192 } HELVIUS PERTINAX; then DIDIVS JULIANUS; finally,
193 } SEPTIMIUS SEVERUS, EMPERORS.

Christians did not suffer much persecution during the first six years of Severus.

193 Symmachus translates the Old Testament into Greek.
The earliest commentators upon Scripture appear to have been Pantænus and Clement of Alexandria.

Theodotians. Artemonites.

Theodotus, at Rome, maintains the doctrine of the simple humanity of Christ, but admits his miraculous conception. His opinions adopted by Artemon or Artemas. A small remnant of this sect existed in the third century. No person before Theodotus had taught that CHRIST was a mere man.

Patripassians. Monarchians.

Praxeas, of Asia Minor, denies the distinction of persons in the Godhead, teaching that the Son and Holy Ghost are only modes or operations of the Divine Being.

196

Byzantium taken.

Victor excommunicates Theodotus at Rome.

Councils in Asia Minor and Palestine concerning the Paschal controversy. (The earliest councils were popular deliberative assemblies, consisting of delegates elected and sent as representatives of independent, but federated, churches.)

Early aggression of the Church of Rome.

Victor excommunicates the Churches of Asia Minor. Reconciliation effected by Irenæus, who, with other bishops, refused to follow the example of Rome. Some of these bishops sharply rebuked Victor.

The letter of Irenæus to Victor shows that at this time the fast before Easter lasted in some countries one day ; in others forty hours, and in others two days or more. The same difference is mentioned by Socrates in the fifth century.

Julius Cassian, Encratite.

The Church of Carthage rises into eminence. Bishops succeed to their office by seniority.

Tertullian rises into notice at Carthage.

Maximus, on Evil ; Heraclitus, on the Apostles ; Candidus and Apion, on the Six Days of Creation ; Sextus, on the Resurrection ; Judas, on the Seventy Weeks of Daniel, who describes Severus as Antichrist.

198

(al. 205.) Tertullian's Apology.

During this century many works were written by Gnostics, but they have all perished.

Propagation of the Gospel.Europe.

END OF
THE
SECOND
CEN-
TURY.

Christians had now been planted in Italy, Spain, Gaul, and Britain ; there were also churches in Thrace and

END OF
THE
SECOND
CEN-
TURY.

parts of Scythia, and in parts of Germany, Dacia, and Sarmatia.

Africa.

Churches had been founded at Alexandria and Carthage; there were settlements of Christians along the whole northern coast; Christianity had been preached in Ethiopia.

Asia.

The Gospel had been preached in Arabia, Persia, and Bactria. Churches were flourishing in Asia Minor, Palestine, and Mesopotamia.

The writings of the Fathers of this century contain, for the most part, true scriptural doctrine concerning, — the rule of faith; the Holy Trinity; the universality of redemption; the sacrifice of Christ; justification; faith; the sacraments.

But various important errors are found in the works of Justin Martyr, Irenæus, Clement of Alexandria, and Tertullian. Great injury was done to Christian doctrine by treating it as a matter of philosophy and speculation, and especially by mixing up with it some tenets of the new Platonists.

Christianity had now been embraced by some professors of science and philosophy. *The doctrines of the Gospel begin to be corrupted* by means of idle speculations, and the undue application of human learning.

The Alexandrians undertook to separate the true from the false in the Gnostic system; but they did not escape the danger of adopting some of the false as true.

The system of an *allegorical interpretation of Scripture* begins to prevail at Alexandria.

Proofs of substantial agreement between the principal churches (e. g. those of Alexandria, Carthage, Lyons), respecting Christian doctrine and the canon of Scripture, but not without circumstantial variations in some customs and modes of expression. We find traces of creeds or confessions of faith in the works of Irenæus and Tertullian.

END OF
THE
SECOND
CEN-
TURY.

Divine Worship

was now conducted in nearly the same way as hitherto. It consisted of —

The reading of Scripture and some uninspired religious writings.

Preaching (chiefly expository and popular).

Prayer (standing on festivals; kneeling on fast-days; turning the face towards the East; response, Amen).

Psalmody (hymns sometimes composed for the use of congregations).

Forms of public prayer were probably not unknown during this age, at least in some places.

No *tithes* or *first-fruits* paid for the maintenance of ministers of religion during this century. Voluntary offerings made for various purposes.

Christian presbyters begin to be generally regarded as *priests* in the Jewish sense of the term.

Lay presbyters have still some influence in the African churches.

Institutions, Ceremonies, &c.

The Lord's Day universally observed. The Jewish Sabbath partially. Annual festivals of Easter and Whitsuntide. Annual fast, on the day of the crucifixion. Anniversaries of Martyrs.

Christian teachers sometimes wore the mantle, or peculiar dress, of philosophers.

At this period, the professors of Christianity were numerous, and many of them were wealthy. The tone of morality in the Church was lowered.

201

Severus visits Alexandria.

General persecution (commonly called *The Sixth*) under Severus, who issued an edict about this time, prohibiting his subjects from embracing the Jewish or Christian religion.

202

Leonides, father of Origen, put to death.

—

Clement quits Alexandria.

—

† Irenæus. Symmachus.

203

Persecution violent at Alexandria and Carthage.

Tertullian joins the Montanists.

Hermogenes, probably at Carthage, propagates Dualistic doctrines, but opposes the Emanation system of the Gnostics.

Praxeas, excluded from communion by Zephyrinus, retracts his errors, and is restored. He afterwards relapsed.

The *Alogi*, an obscure sect of Antitrinitarians.

Natalius, a Theodotian bishop, retracts his errors, and is restored to communion.

—

204

Severus returns to Rome.

Secular games celebrated at Rome.

Questions relating to the *Restoration of Lapsed Penitents* were agitated early in this century, which led to a long and painful controversy.

The assembling of *Provincial Councils*, in which the bishop of the chief city of the province presided, led to the development of a rising HIERARCHICAL SYSTEM — to the assumption of increased power on part of ministers in general, — and to the establishment of separate interests in their favour. Hitherto we have read chiefly of the acts and sufferings of *the church*; henceforward history is especially employed in describing the acts, errors, and disputes of *the clergy*.

1. A distinction was now established between the clergy and the laity.

2. The clergy consisted of bishops, presbyters, and deacons. The bishops were less restrained by their presbyteries than formerly.

3. The larger and apostolical churches began to claim

precedence and honour, but without infringing upon the liberties of others.

4. The doctrine of "the Catholic Church," as one body, begins to prevail.

* Some suppose that Christianity was about this time introduced into *Britain* from Gaul; but it appears that it had already been widely disseminated there. (Tertull. *Adv. Jud.* c. vii.)

The word *Sacramentum* was now applied to baptism, the Lord's supper, the Holy Scriptures, and various religious ceremonies.

(Tertullian's Theological Terminology; afterwards adopted by Cyprian, and made current in the Western Churches.)

Monthly charitable contributions were usual in the churches at this period.

Origen teaches at Alexandria; soon after made head of the Catechetical School.

Ammonius Saccas, at Alexandria, founder of the ECLECTIC PHILOSOPHY, or school of LATER PLATONISTS: His first attempt was to bring the Platonic and Aristotelian systems into agreement. He then proceeded to blend this new compound with Christianity. He framed his system in the interval between 200 and 235. He is said to have abandoned the Christian faith at last.

207

Tertullian writes against Marcion.

208

Minucius Felix writes his *Octavius*.

—

Severus and his sons go into Britain.

211

Severus dies at York. Caracalla and Geta, joint emperors for a time. Geta killed by his brother.

212

CARACALLA, EMPEROR.

Christians generally enjoyed toleration during this

reign; but they were exposed to persecution in some places.

213 Origen goes to Rome; and returns to Alexandria.

214 Origen called into Arabia.

— Alexander, Bishop of Jerusalem, for some time in conjunction with Narcissus, restored. First instance on record of two persons together holding the same see, which was afterwards forbidden by councils.

Alexander had been Bishop of Flavias in Cappadocia; first instance of translation.

215 Council at Carthage, under Agrippinus, concerning baptism administered by heretics.

— Origen goes to Cæsarea in Palestine.

Demetrius, Bishop of Alexandria, expostulates with Theoctistus, Bishop of Cæsarea in Palestine, for allowing Origen, who was a layman, to read the Scriptures and deliver discourses in the church. Theoctistus, in reply, quoted precedents in favour of such a practice; and he was supported by Alexander, Bishop of Jerusalem. Demetrius, however, commanded Origen to return to Alexandria.

— Massacre at Alexandria by Caracalla.

A question arises about this time respecting the validity of baptism administered by reputed heretics.

Exaggerated statements respecting the efficacy of the sacraments of baptism and the Lord's supper gain currency, attended with superstitious veneration for those rites, and abuses.

Baptism, in the second Century, and beginning of the third.

1. Was now more generally administered to infants.

2. Some limitations had been introduced respecting the ministering of baptism, and the times of administration (Easter and Whitsuntide).

3. Ceremonies were added to the rite. Renunciation of the devil and his pomps.

4. Solemn confession of faith repeated.
5. Use of the sign of the cross.
6. Sponsors.
7. Anointing with oil.
8. Use of milk and honey.

The Lord's Supper, during the same period.

1. Received several new names and appellations.
2. Elements consecrated by none but bishops,
3. And distributed by deacons.
4. Sometimes conveyed to persons absent from public worship.
5. Occasionally, perhaps, administered to infants.
6. Still administered in both kinds.
7. Bread leavened; wine mixed with water.

Prayers for the Dead.

Feasts of charity still celebrated; but not always in connexion with the Lord's supper.

The following are the principal *doctrines* which were brought prominently forward during the latter half of the second century and the beginning of the third, occasioned by the assertions and pretensions of various sects and parties:—

1. Against the Gnostics; the unity of God; the goodness of the Creator; the identity of the origin of the Old and New Testaments; the reality of the life and sufferings of Jesus Christ upon earth.

2. Against the Montanists and Novatians; Christian liberty; necessity of infant baptism; needlessness of re-baptizing the lapsed.

3. Against the Semi-Gnostics, Alogi, and Sabellians; the proper deity and personality of the Logos (without defining any thing concerning the nature of the Holy Spirit).

4. Against the Marcionites; the canonicity of certain parts of the New Testament (but without finally fixing the canon).

(Holy Scripture was recognised as the source of religious doctrine; but with a certain respect to Tradition, as a concurrent witness to the teaching of the Apostles.)

Various controversies were agitated during this century. Some old disputes continue, and others take rise.

The first system of Christian doctrine compiled by Origen (*De Principiis*).

Disputes concerning *Montanism* now run high. The Montanists divide into two parties; one, under Æschines, maintaining opinions resembling those of Praxeas and Sabellius; the other, under Proculus, retaining more scriptural views of the doctrine of the Holy Trinity.

217

MACRINUS, EMPEROR.

218

(cir.) † *Clement of Alexandria. Tertullian.*

—

HELIOGABALUS, EMPEROR.

Heliogabalus attempted to establish the worship of the Sun throughout the empire; but he offered no molestation to the Christians in particular.

During the early part of this century, Philostratus wrote the life of Apollonius of Tyana, whose impostures were placed in competition with the divine miracles of our Saviour.

220

Origen, head of the Catechetical School at Alexandria.

—

(This is the latest date assigned for the compilation of the Mishna by Rabbi Judah.)

—

† Minucius Felix.

—

Hippolytus, fl.

222

ALEXANDER SEVERUS, EMPEROR.

Alexander tolerates, or even favours, the Christians; but they appear to have been exposed to partial sufferings. The celebrated Ulpian, in particular, who was the emperor's secretary, and commander of the prætorian guards, was their enemy.

Christianity is not yet a “*religio licita*,” or religion tolerated and recognised by the State.

222 With this year the Canon Paschalis of Hippolytus begins.

Fasting was now in great repute, but still with due allowance for Christian liberty. The observance becomes more and more systematised. Various kinds of fasts, with corresponding names.

The *kiss of charity* retained. The custom of *signing with the sign of the cross*, still without superstition.

First traces of churches, or distinct buildings appropriated to the purpose of Christian worship. Several were erected about this time.

Increased strictness of discipline.

226 Martyrdom of Martina at Rome.

Ammonius Saccas pretends that Christians borrowed and corrupted the doctrines of Plato; in fact, that the Gospel is a corruption of Platonism.

“Christians fell into the snare of proving an agreement between Platonism and the Gospel. Still it must be remembered, that the Platonists, and not the Christians, perverted the doctrines of their founders. Plato was made to deliver opinions which he never held; and Christian writers explained the mysteries of their religion in the language of Plato. It is not improbable that these speculations led the way to the Sabellian and Arian heresies.” (Burton, *Lectures on Eccles. Hist.* lect. xxx.)

228 Origen ordained presbyter in Palestine by Theoctistus, Bishop of Cæsarea, and Alexander, Bishop of Jerusalem.

229 Origen returns to Alexandria.

230 Demetrius holds a council at Alexandria against Origen.

Noetus, of Smyrna, denies the distinction of persons in the Godhead.

231 By the Council of Iconium, baptism administered by heretics (Montanists) is declared invalid.

Christian Churches (or Congregations) now existed in every province and city of the Roman Empire.

— Origen finally leaves Alexandria, and settles at Cæsarea in Palestine. His Commentaries.

Heraclas (who had formerly assisted Origen), *head of the Catechetical School at Alexandria.*

232 Succeeded by Dionysius.

Eclectic Philosophy gaining ground.

Plotinus attends the lectures of Ammonius Saccas.

— After the ejection of Origen from Alexandria, Christian writers became less fond of using the language and imagery of Plato.

Firmilian, Bishop of Cæsarea in Cappadocia, visits Origen. Also, Athenodorus and Theodorus from Pontus.

Opinions of Origen.

The errors (subsequently) ascribed to Origen relate principally to the assertion of inequality between the Father and the Son (in which respect he may be regarded as a forerunner of Arius); his ambiguous or inadequate expressions concerning the work of redemption (for he made but faint and indefinite mention of the incarnation, life, and sufferings of Christ, his sacrifice and satisfaction, and the forgiveness of sins); the mutual relation of human power and divine grace (on which point he made way for the doctrines of Pelagius); and his resolute denial of the eternity of future punishments. His system of allegorical interpretation of Scripture formed also a subject of complaint.

Montanism makes progress in Asia Minor.

235

MAXIMINUS, EMPEROR.

Partial persecution of Christians, aimed especially at

the heads of the Church (commonly called *The Seventh Persecution*).

235 Origen retires to Cappadocia, and begins his Hexapla. Athenodorus and Theodorus go to Alexandria.

238 GORDIAN, EMPEROR.
Universal toleration and peace to the Church.

— Origen visits Greece a second time; continues his Commentaries.

239 Origen returns to Cæsarea; rejoined by his former pupil Theodorus (afterwards called Gregory Thaumaturgus).

240 Beryllus, Bishop of Bostra, confounds in his doctrine the persons of the Holy Trinity. He is convinced of his error by Origen.

— (Manes born.)

The bishops or presidents of the several churches, as such, now possess great and increasing influence; but it does not appear that authority, independent of their presbyteries, had been formally conceded to them.

Funds collected for charitable purposes, and administered by the bishops, were now considerable.

It was usual to recite publicly the names of almsgivers or benefactors, at the celebration of the Lord's supper.

Foundation of the doctrine of Purgatory laid.

Origen taught, in accordance with the views of Plato, that the souls of all good men will hereafter (namely, at the day of judgment) pass through a purgatorial fire.

Origen writes against the Elcesaites.

Gregory Thaumaturgus builds a handsome church at Neocæsarea.

Increasing Uniformity in Worship. Multiplication of Rites and Ceremonies.

Origen completes his Hexapla about this time, and composes his work against Celsus.

244

PHILIP THE ARABIAN, EMPEROR.

Philip openly showed favour to the Christians. He is said by some to have been himself a convert; but this assertion is apparently unfounded.

Some Christians in Arabia maintained that the soul perishes with the body, and that both will be restored to life at the resurrection. Origen persuaded them to abandon this opinion.

Some change in the manner of appointing bishops at Alexandria appears to have taken place about this time.

247

Pierius, head of the Catechetical School at Alexandria.

248

Cyprian, Bishop of Carthage; his election opposed by Novatus.

By this time, Christianity was extensively established in Gaul.

—

Christians persecuted at Alexandria by the people.

Christianity had made great progress during the long period of peace since the death of Severus.

249

DECIUS, EMPEROR.

Persecution (commonly called The Eighth) begins.

Decius issues an edict, by which Christians are peremptorily required to sacrifice to the gods. Fabianus, Bishop of Rome, put to death.

During the Decian persecution, large numbers of Christians apostatised from the faith; many cheerfully submitted to sufferings; and not a few displayed an undue and immoderate passion for imprisonment and martyrdom.

Diptychs, or Catalogues of Martyrs.
Catechumenate. Disciplina Arcani.

250 Cyprian seeks safety in flight from Carthage. Dionysius escapes from Alexandria. Origen thrown into prison. Alexander, Bishop of Jerusalem, and Babylas, Bishop of Antioch, die in prison. The Christians endure great sufferings at Rome, Alexandria, and Carthage; also in Palestine and Asia Minor.

Church of Rome without a bishop.

RISE OF MONACHISM.

Paul the Hermit, of Thebes, and others retire to the deserts of Egypt from the Decian persecution.

† Hippolytus.

—

251

GALLUS, EMPEROR.

Questions concerning the Restoration of the Lapsed (Sacrificati, Thurificati, Libellatici). Novatus and his party advocate the more lax system at Carthage, in opposition to Cyprian. Novatian and his followers at Rome uphold the more severe discipline, in opposition to Cornelius.

—

Schism of Novatus and Felicissimus at Carthage. Cyprian returns, holds a council, and settles the question of the Lapsed.

Election of Cornelius, as Bishop of Rome, opposed by Novatian. Council at Rome. Novatian condemned, after having been consecrated as a rival bishop.

252

Synodal letter of the Council of Carthage contains the following pretensions: — “Placuit nobis, Sancto Spiritu suggerente, et Domino per visiones multas et manifestas admonente.”

The doctrine of the *Unity of the Church* supported and advocated by Origen.

—

Great Pestilence begins.

Invasion of the Goths. War with Persia begins.

Persecution renewed by Gallus (*Ninth Persecution*).
Cornelius, Bishop of Rome, put to death.

(Christians numerous at Rome. The churches of that city were now served by forty-six Presbyters, seven Deacons, seven Sub-deacons, and forty-two Assistants, fifty-two Exorcists, Readers, and Porters.)

253

VALERIAN, EMPEROR.

— Lucius, Bishop of Rome, put to death. Persecution ceases after the death of Gallus.

Valerian's household was full of Christians at the beginning of his reign.

Gallic bishops consult the bishops of Rome and Carthage respecting treatment of the Lapsed.

254

† ORIGEN.

— Marcianus, Bishop of Arles, deposed for Novatianism. Basilides and Martialis, Spanish bishops, deposed. Stephen advocates their restoration; Cyprian opposes it.

Cyprian strongly insists upon outward unity of the Church; he speaks of St. Peter as the representative of this unity; and says, that the Bishop of Rome is the successor of St. Peter, and that the Church of Rome is entitled to precedence, from the importance of the city; but he refuses to acknowledge the superiority of the Bishop of Rome over other bishops in point of jurisdiction or authority, such as Stephen claims.

255

Council at Carthage decides against validity of baptism by heretics, and asserts the necessity of rebaptizing those who had received it. Stephen, of Rome, takes the contrary part.

Firmilian, Bishop of Cappadocia, speaks of Stephen as a schismatic; as having withdrawn from the unity of the Church, in allowing the validity of heretical baptism; and asserts that many things are done at Rome contrary to apostolical authority.

(The Church of Rome stood quite alone in this contro-

versy ; but Stephen called his opponents “ perversers of the truth, and traitors to ecclesiastical unity,” threatening to exclude them from communion.)

256

Another council at Carthage again decides against the validity of baptism by heretics, and that lapsed ministers should be re-admitted only as laymen.

Another, in the autumn, against validity of heretics' baptism.

Cyprian strongly asserts the right of every bishop to make laws for his own church.

Commemorations of Martyrs and Confessors,
celebrated with increased care, and attended with festivities.

Penitentiary Presbyters
were established about this time, but the institution does not appear to have become general. *The customs of the Church respecting excommunication, penance, and absolution, begin to be reduced to a system.*

Christians were eminent for their attentions to the dying and the dead during the Great Pestilence.

The council of Carthage enjoins *infant baptism*. At this period it was usual at Carthage to administer the Lord's Supper to infants.

Macrianus uses his influence with the emperor against the Christians.

257

Persecution under Valerian begins. Stephen, Bishop of Rome, put to death. Cyprian banished to Curubis. Many Christians sent to the mines.

258

Dionysius of Alexandria banished. Sixtus of Rome, with his deacon Laurentius, and CYPRIAN put to death.

Sabellians.

— Sabellius propagates his doctrines in Egypt. Dionysius of Alexandria opposes them.

“ The Sabellians denied the personality of the Son and the Holy Ghost. They believed that God the Father

was himself the Redeemer and Sanctifier of mankind; that the divinity of the Father resided in Jesus Christ, who had no separate existence before his appearance upon earth; and that the Son and the Holy Ghost are mere modes or operations of the one only God. If we seek for a difference between the theory of Sabellius and those of his predecessors, we are perhaps to say, that Noetus supposed the whole divinity of the Father to be inherent in Jesus Christ, whereas Sabellius supposed it to be only a part, which was put forth like an emanation, and was again absorbed in the Deity. Noetus acknowledged only one divine Person; Sabellius divided this one divinity into three; but he supposed the Son and the Holy Ghost to have no distinct personal existence, except when they were put forth for a time by the Father." (Burton.) They supposed the emanation (Logos) to have been to Christ in place of a human soul.

Sabellians existed at Rome and Alexandria until the fourth century.

259 Valerian made prisoner by Sapor, king of Persia.

GALLIENUS, EMPEROR.

Thirty Tyrants.

— Gallienus, by an edict, granted to the Christians liberty and protection in the exercise of their religion. And thus CHRISTIANITY became, for the first time, a "*religio licita*," or mode of worship RECOGNISED AND PERMITTED BY THE STATE.

260 Paul of Samosata, Bishop of Antioch.

261 Macrianus and his two sons put to death. Christians free from persecution until the end of the reign.

— Theognostus, head of the Catechetical School at Alexandria.

— Dionysius, Bishop of Alexandria, called upon by

Dionysius, Bishop of Rome, to answer a charge of holding unsound doctrine concerning the nature of Christ. In the following year the Bishop of Alexandria published "A Refutation and Defence."

262 Nepos, an Egyptian bishop, writes in favour of the doctrine of a *Millenium*.—Opposed by Dionysius, Bishop of Alexandria.

From this time we find but few writers who maintain the Millenarian doctrine.

— Great disturbances at Alexandria, occasioned by the rival claims of Gallienus and Æmilianus.

— Porphyry, one of the bitterest enemies of the Gospel, at Rome. (N.B. Plotinus and Porphyry asserted that the doctrines of Plato and of the Christians respecting the Trinity were identical; and that the Gospel was a corruption of Platonism.)

The foundations of the Canon Law were laid by the Councils of the African Church in the course of this Century.

The present period may be characterised as

THE AGE OF IMPOSTURE,
RISING HIERARCHICAL PRETENSIONS,
AND
INCIPIENT CONTROVERSY.

264 Odenatus of Palmyra acknowledged by Gallienus as Emperor of the East.

265 First council of Antioch against Paul of Samosata.

Paul of Samosata

taught that Jesus was born a mere man; but that after his birth he was invested with the Logos, or Reason of God, which Paul supposed to have had no personal pre-existence distinct from God himself, but to have been put forth by God after the birth of Jesus. He therefore

denied the proper divinity of Christ, but he did not hold that our Saviour was *merely* a human being.

267

The Pestilence ceases.

Zenobia, widow of Odenatus, rules over several Eastern provinces.

268

CLAUDIUS, EMPEROR.

Some say that Claudius persecuted the Christians.

—

Porphry goes to Sicily.

269

The Council of Antioch, held this year, in a letter addressed to Paul, plainly asserts the essential divinity of Christ; his eternal pre-existence; his creation of the world; his relation to God as a son, not as a creature; and his miraculous incarnation. The doctrine contained in the word "consubstantial" is thus clearly taught, although the word itself does not appear. Paul of Samosata deposed. Domnus, Bishop of Antioch.

—

270

† Firmilian, Bishop of Cæsarea in Cappadocia.

† Gregory Thaumaturgus.

† Plotinus.

Commodian, a Christian poet, fl.

—

AURELIAN, EMPEROR.

Aurelian was unfriendly to Christianity; but, in consequence of the edict of Gallienus, he was obliged to recognise the Christian Church as a lawful society.

Celibacy is now in high esteem, as an antidote against the supposed influence of demons.

It appears that at this period many females made profession of religious chastity, but without forming themselves into communities, and probably without taking upon themselves the obligation of a vow.

Devout or Holy Virgins. Virgins of the Church.

272

Aurelian defeats Zenobia.

Deposition of Paul of Samosata completed by Aurelian after the defeat of Zenobia.

274

Constantine born.

—

Aurelian was about to commence a persecution of the Christians when he died. (The Ninth Persecution, according to Augustin, *De Civ. Dei*, xviii. 52.).

Rise of Manicheism in Persia.

Manichees entirely distorted Christian doctrine, and accommodated it to a conformity with the Persian Theosophy. They formed themselves into a distinct corporation or church.

Paulianists. The followers of Paul of Samosata continued to exist as a distinct sect until the beginning of the fifth century.

275

TACITUS, EMPEROR.

276

Manes put to death.

Manicheism (doctrine of two principles) begins to prevail in the West.

—

PROBUS, EMPEROR.

279

(† Rabbi Johanan, compiler of the Gemara in the Talmud of Jerusalem.)

282

CARUS, EMPEROR,

with his sons Carinus and Numerianus.

During forty years of general toleration and tranquillity, Christianity had made great progress. It was openly professed by large numbers of persons in all ranks of life. Christians were appointed to the government of provinces, and were excused from assisting at heathen *sacrifices*.

—

Achillas, head of the Catechetical School at Alexandria.

284

DIOCLETIAN, EMPEROR.

286

Maximian Hercules associated in the empire with Diocletian in Italy and Africa.

Reported martyrdom of the Theban Legion, in Switzerland, under Herculeus.

Abstract

Dionysius, Bishop of Paris, put to death.

The Apostolical Constitutions and Canons are generally supposed to be a forgery of about this date. They probably contain remnants of earlier compositions; but the work, as a whole, although attributed to Clement of Rome, appears to have been compiled towards the close of this century, with a view to support the fictitious pretensions of bishops, and to assist the growth of episcopal power.

292

Galerius Cæsar in Italy; Constantius Chlorus in Gaul, Spain, and Britain.

The School of Antioch (distinguished by its strictly literal and historical interpretation of Scripture) founded by Dorotheus, a presbyter.

296

Origenist Controversy.

Methodius, Bishop of Olympus, attacks the doctrines of Origen, which are defended by Pamphilus, a presbyter of Cæsarea in Palestine.

Hierax teaches that Christ is to be regarded as a mere lawgiver.

Edict against the Manichees.

(Manicheism had now made great progress in Egypt.)

In his edict against the Manichees, Diocletian manifests a decided and exclusive attachment to the ancient superstition.

Diocletian, from motives of policy or humanity, had long tolerated the Christian religion; but at length, induced probably by Galerius, the deadly enemy of the Christians, he manifests a disposition to persecute.

298

Persecution in the court and army. All soldiers required to take part in heathen sacrifices.

Christians made subject to civil disabilities and burdens.

END OF
THE
THIRD
CEN-
TURY.

IN THE
GOVERNMENT AND CONSTITUTION OF THE CHURCH
THE ARISTOCRATICAL ELEMENT
BECOMES MORE AND MORE PREDOMINANT.

Opposition and persecution on the one hand, and the efforts of false teachers on the other, had brought the several churches into close connexion and frequent communication with each other: hence arose the idea of THE ONE CATHOLIC CHURCH, which had been supported by the writings of Irenæus, Tertullian, and Cyprian, and was now continually acquiring consistency and influence. But this idea of the unity of the Church was not yet associated with that of the supremacy of any one bishop, or the subjection of the whole body to the authority of any visible head. Bishops were subject (under God) only to provincial councils, in which the metropolitan presided.

Concerning *the Councils* which met during this century, observe, —

1. They were all provincial.
 2. They were composed of bishops, presbyters, deacons, and laymen.
 3. They were occupied about matters of doctrine — the unity of the Church — ecclesiastical ceremonies — and discipline.
 4. Their decrees were binding only on churches represented in council.
 5. The decrees of different councils were sometimes inconsistent with each other, or even contradictory.
- The distinction between clergy and laity gradually widens (witness the practice of Lay Communion). A haughty and secular spirit manifests itself among the

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TURY.

clergy. Major and minor orders of clergy. Fondness of power and pomp; unlike the humility and simplicity of former times.

Bishops were now distinguished by high-sounding titles and increasing influence. The equality of all bishops zealously asserted. Attempts of the bishops of Rome to usurp authority hitherto fruitless.

Presbyters still continue to perform ministerial acts which were afterwards restricted to bishops.

Deacons increase in importance; their number still limited.

The additional ministers or officers in large churches were now — Subdeacons; Acolyths; Readers; Porters; Exorcists.

The first instances of the translation of ministers from one charge to another occur during this century.

Country churches possess their own bishops and presbyters.

Christians are still, for the most part, pious and exemplary in their *lives and morals*. They regard faith as the source of love, and love as the parent of all Christian virtue.

But there are many indications and instances of corruption. Pride and indolence increase. Jealousies and dissensions multiply.

Baptism.

The following additional ceremonies are now connected with this rite : —

1. Exorcism.
2. The kiss of peace.
3. Candidates clothed in white garments.
4. Imposition of hands by a bishop regarded as necessary in some places.

Many persons now defer baptism, often until the hour of death; a consequence of over-wrought statements and superstitious notions respecting the nature and efficacy of the sacrament.

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The Lord's Supper.

1. Consecration and distribution of the elements as before.
2. Received by baptized persons, including children ;
3. In a standing posture.
4. Some abuses connected with the conveyance of the elements to private houses.
5. Still received under both forms ; but sometimes the bread (leavened) was dipped or soaked in the wine (mixed with water).
6. Publicly celebrated on the Lord's day, but with some exceptions.

Penitents are now divided into *different classes*, according to the various degrees of penance.

In the West, public confession preceded absolution : in the East, private confession also was admitted.

Fasting has risen in repute ; it is now observed on Wednesdays and Fridays : — during the week before Easter : — in some churches of the West, on Saturdays, but not without opposition. Christian liberty in this respect is not yet destroyed.

Lay Communion.

Christians now possess spacious and convenient *places of worship* in some parts. Many of their churches even assume an appearance of splendour.

Mention of Feasts of Charity, and of Voluntary Oblations, becomes less frequent.

The Kiss of Charity is still in use.

The festivals continue as before : the Lord's day ; Easter ; Whitsuntide ; Anniversaries of Martyrs.

Great virtue begins to be attributed to the *Sign of the Cross*.

The *officers of public worship* are essentially the same as hitherto ; but certain practices connected with the reading of Scripture have grown into custom ; and in the larger churches the duties of Reader are discharged by an officer or minister specially appointed. Preaching is less

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simple in its character than formerly, preachers aiming at oratorical effect.

Hours of prayer. The practice of praying three times a day is adopted by many Christians.

Celibacy of the clergy is not yet recognised by ecclesiastical law.

The great *doctrines of Christianity* are still (as hitherto) rightly stated, for the most part, in the writings of the Fathers.

But errors likewise are found in the works of Minucius Felix, Cyprian, Origen, and Methodius.

Origen rendered great service to the cause of Scriptural truth by his laborious revision of the sacred text, and his exposition of the literal sense; but he contributed also to pervert and obscure it by his favourite system of allegorising.

No regular system of Christian doctrine was yet compiled, although something of the kind had been undertaken by Origen.

Increasing admixture of philosophy with Christian theology: this opens a door to verbal controversies.

Baptismal creeds or confessions of faith exhibit substantial agreements with slight variations.

Doctrine concerning the Existence of God.

The sacred writers and early Christian Fathers do not attempt in any way to demonstrate the existence of God. Belief in the fact is represented as a duty, and the absence of such belief a folly or sin; it is treated as a subject not capable of demonstration. Tertullian, Arnobius, and Clement of Alexandria, appeal to innate ideas of God, and contend on that ground that proof is needless. Purity of heart described as the requisite faculty for apprehending this truth.

The works of nature, and the consent of mankind in this belief, were not supposed to furnish a demonstration of the fact, but were regarded as a means employed by the Deity to lead men to the knowledge of himself.

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TURY.

Thus matters stood until the time of Augustin.

Doctrine concerning the Nature and attributes of God.

The early Fathers of the Church taught simply, in accordance with Scripture, that God is a Spirit, and that his nature cannot be comprehended by finite faculties. They maintained, especially, that God has no name, and that the terms Father, Creator, Lord, are not names of the Divine Being, but only declarations of his acts or works. It was generally agreed, that the divine nature or essence could not be the subject of definition.

An opinion prevailed to some extent, during the third and fourth centuries, that God is not entirely incorporeal (Anthropomorphism). The School of Alexandria eventually subverted this doctrine, and established that of the absolute spirituality of the divine nature.

We do not find any systematic distribution and classification of the divine attributes in the writings of the earlier Fathers.

Summary of Information relating to
THE PROPAGATION OF THE GOSPEL

In Asia.

From Palestine soon to Antioch and Syria, and then to Asia Minor. Not long after, to Mesopotamia; towards the end of the second century, the Prince of Edessa was a Christian. From Edessa to Persia; Gospel propagated in Media, Persia, Parthia, Bactria, in middle of second century. Also to Armenia during second century. The Gospel was preached in parts of Arabia and Ethiopia, by Pantænus, end of second century (according to tradition, by the Apostle Thomas). Christianity had made progress in Arabia during the third century.

In Europe.

Churches founded in Greece and Rome by Apostles. Churches at Lyons and Vienne in Gaul, early part of second century. Middle of third century, churches founded at Paris by Dionysius, at Toulouse by Sa-

turninus, and at other places in Gaul by missionaries from Rome (according to Gregory of Tours). *Irenæus* speaks of the spread of the Gospel in Spain and Germany. End of second century, Tertullian speaks of the propagation of the Gospel in Britain. (A tradition that Lucius, a British king, received missionaries from Rome about middle of second century; but customs of ancient British churches, corresponding to those of Asia Minor, render it probable that the Gospel came from Gaul to Britain.)

In Africa.

The Gospel was preached in Egypt, and especially at Alexandria, during the lifetime of Apostles. Tradition speaks of St. Mark as founder of the Church of Alexandria. From Alexandria, the Gospel spread to Cyrene at an early period. At the end of the second century, or the beginning of the third, Copts received the Gospel from Greek colonists of Egypt. No account concerning progress of the Gospel in Abyssinia. During the second century, the Gospel spread, probably from Rome, in Proconsular Africa, and especially at Carthage. Christianity widely diffused in Mauritania and Numidia during second and third centuries.

300 At the commencement of this century, there was a considerable number of Christians in *Persia*, under the metropolitan bishop of Seleucia and Ctesiphon.

In *Arabia*, Christianity is kept in check by the hostility of the Jews.

Hierocles writes against Christianity; drawing a comparison between our Saviour and Apollonius of Tyana, unfavourable to the former. Answered by Lactantius, A. D. 303.

303 Diocletian enacts severe laws against the Christians. Anthimus, Bishop of Nicomedia, put to death.

Beginning of *the Ten Years' Persecution* (*Tenth*). Churches destroyed. Sacred books burnt. Christian assemblies prohibited. Several Christians put to death.

* British Churches suffer severely during this persecution. Alban, martyr.

304 Galerius persecutes in the East. Edicts for the imprisonment of the Christian clergy; and for compelling, first the clergy, afterwards all Christians, to offer sacrifice to the gods.

 No persecution under Constantius in Africa, Gaul, Spain, and Italy.

— See of Rome vacant four years from this time.

— († Porphyry.)

— Some Christians having delivered up their copies of the Scriptures, in compliance with the Imperial Edict, they were excommunicated for this offence. The question was again keenly agitated concerning the treatment of the Lapsed and the Traditores.

305 Limits set to the *marriage of the clergy* by the Council of Elvira.

Paintings in churches forbidden by the same council.

— Abdication of Diocletian and Maximian.

 CONSTANTIUS AND GALERIUS, EMPERORS.

 Severus and Maximinus, Cæsars.

306 Constantius dies (at York).

 GALERIUS AND MAXIMIAN, EMPERORS.

 Constantine, Maxentius, Maximinus, and Severus (after his death Licinius), Cæsars.

— (al. 301.) *Beginning of the Meletian Schism in Egypt.* During the persecution under Galerius, when Peter of Alexandria had sought safety by flight, and other Egyptian bishops were imprisoned at Alexandria, Meletius, Bishop of Lycopolis, administered ordination, and also discharged other episcopal functions, in the dioceses of the absent bishops. He continued this conduct notwithstanding the remonstrances of the bishops, being supported by Isidorus and Arius (afterwards celebrated for his erroneous tenets), by whose assistance Meletius became

the head of a party. Meletius deposed. This schism was formally terminated by the Council of Nicæa (325) ; but many of the Egyptian clergy refused to acknowledge the authority of the metropolitan of Alexandria during nearly a century afterwards.

306 Maximinus persecutes in the East. Peter, Bishop of Alexandria, seeks safety in flight. Numbers of victims at Alexandria vary from ten to a hundred daily. Mutilation a favourite punishment.

— Licinius and Maximinus take the title of emperor. Alexander assumes that title in Africa.

307 Pamphilus imprisoned at Cæsarea. Alexander persecutes in Africa.

— Pamphilus and Eusebius write the Defence of Origen. Arnobius, fl.

309 Pamphilus put to death.
Christianity had by this time been introduced among the Goths.
(A Gothic bishop was present at the Council of Nicæa.)

Antony, great patron of *Monachism*, in the deserts of Egypt.

310 Eusebius writes against Hierocles.

— Thirty-nine confessors of Palestine beheaded at one time.

Hypsistarians, an obscure sect in Cappadocia.

311 Cæcilian elected Bishop of Carthage by the majority of the Church.

Rise of Donatism.

Majorinus opposed to Cæcilian. After this time, the Donatists continued for several years to elect a bishop of their own. The party of the Donatists was composed

chiefly of those who sided with the Montanists, and advocated the more severe discipline.

Acts of Pilate forged, containing a false and calumnious account of the life of Jesus.

311 Alexander killed in Africa. Galerius dies, after having issued an edict in favour of the Christians.

— Lucianus put to death at Antioch. Peter, Bishop of Alexandria, put to death. Maximinus, finding his efforts ineffectual, issues an edict of toleration in favour of the Christians.

Constantine marches against Maxentius. *Alleged Vision of the Cross*. Maxentius defeated and killed.

Conversion of Constantine.

312 Constantine and Licinius publish an *Edict of Toleration*, intended for the protection of Christians. This edict, misinterpreted, was used as an engine of persecution.

— † Lucian the Martyr; a supporter of the School of Antioch.

313 Defeat and Death of Maximinus.

— EDICT OF MILAN.

Constantine and Licinius publish a second and more express *Edict in favour of the Christians*, and of *universal toleration in religious matters*.

Constantine supports the claims of Cæcilian at Carthage.

Donatus, Bishop of the Donatists, after the death of Majorinus.

314 Council at Rome concerning the Donatists.

Constantine and Licinius at war with each other. Licinius soon after makes peace on disadvantageous terms.

— Licinius persecutes in the East. Licinius becomes the champion of Paganism, as Constantine was the patron of the Christian worship.

314 Eusebius, Bishop of Cæsarea in Palestine.

— Council of Arles decides against the Donatists, and affirms the validity of baptism by heretics.

* Three British bishops were present at the Council of Arles.

* Christianity re-established in Britain. Church at Verulam in honour of Alban.

316 Constantine decides against the Donatists, having heard the cause pleaded by delegates of both parties. Donatists refuse to submit to the decision; their enthusiasm rises to fanaticism, under violent measures.

317 Constantine sends a letter to the African bishops, enjoining moderation towards the Donatists.

318 RISE OF ARIANISM.

Conference between Arius and his bishop, Alexander. The bishop maintained, with the Church at large, especially in the West, the eternal generation of the Son of God from the Father, and his consubstantiality with the Father; Arius declared that the Son was created by the Father out of nothing, and that there was a time when he did not exist.

319 Constantine tolerates Paganism, and protects the celebration of heathen rites by an edict. He destroys some heathen temples, but only on particular occasions, or in consequence of special provocation.

— Constantine fully exempts the clergy from liability to serve in civil offices; partially granted in 313. This leads to a collision between the interests of Church and State;

320 and hence the emperor enacts that no person of rank or wealth shall enter the clerical body. Efforts to unite the interests of Church and State in this matter frequent until 383.

About this time Lactantius completes his Institutions.

321 Constantine decrees that both parties in the African Church (the Donatists and their opponents) should possess equal rights. He persevered in this determination to the end of his life.

321 Constantine commands a general cessation of business on the Lord's day.

— *Arians.* Arius deposed and excommunicated by a council. He found influential friends in Eusebius, Bishop of Nicomedia, and the sophist Asterius, of Cappadocia.

Eusebius of Cæsarea, and other favourers of Origenist (Semiarian, Homœousian) views respecting the Trinity, endeavoured by their mediation to restore peace in the Church of Alexandria. Constantine wrote a letter, exhorting both parties to moderation and forbearance in their speculative controversies.

Hosius, Bishop of Corduba, and other Western bishops, persuaded Constantine that the doctrines of Arius were not consistent with the due acknowledgment of the divinity of Christ.

323 Constantine at war with Licinius. Licinius defeated, taken prisoner, and put to death.

— CONSTANTINE SOLE EMPEROR.

— Constantine makes laws for the suppression of Paganism and the propagation of Christianity.

Christianity is now THE RELIGION OF THE STATE. Emperors are its professed guardians. They not only assert its liberty, and protect its external rights and privileges, but take measures for the preservation of doctrine and support of discipline.

Constantine formally accords a judicial power to bishops, when appeal has been voluntarily made to them by both contending parties. By degrees, also, is established the *Intercessio episcoporum*, or right of bishops to act as assessors or advisers of civil magistrates.

Propagation of the Gospel.

One half of the inhabitants of the Roman Empire profess Christianity.

BISHOPS OF JERUSALEM, ANTIOCH, ROME, AND ALEXANDRIA,
TO THE YEAR 325.

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| 46. (cir.) Evodius, Antioch. | 156. ANICETUS, ROME. |
| 62. <i>Symeon, Jerusalem.</i>
Annianus, Alexandria. | 161. <i>Cassianus, Jerusalem.</i> |
| 67. LINUS, BISHOP OF ROME;
perhaps appointed by St. Paul
and St. Peter. | 163. <i>Publius, Jerusalem.</i> |
| N. B. The succession of the early bishops
of Rome is involved in great ob-
scurity and contradiction. | 166. <i>Maximianus, Jerusalem.</i> |
| 68. ANENCLETUS, ROME. | 168. <i>Julianus, Jerusalem.</i> |
| 70. Ignatius, Antioch. | — Theophilus, Antioch. |
| 82. Abilius, Alexandria. | — SOTER, ROME. |
| 93. (al. 91.) CLEMENT, ROME. | — Agrippinus, Alexandria. |
| 97. Cerdo, Alexandria. | 171. <i>Caius, Jerusalem.</i> |
| 100. EVARESTUS, ROME. | 173. <i>Symmachus, Jerusalem.</i> |
| 104. <i>Justus, Jerusalem.</i> | — ELEUTHERUS, ROME. |
| 107. Hero, Antioch. | 176. <i>Caius, Jerusalem.</i> |
| ALEXANDER, ROME. | 179. <i>Julianus, Jerusalem.</i> |
| Primus, Alexandria. | 181. <i>Apion, Jerusalem.</i> |
| 112. <i>Zacchæus, Jerusalem.</i> | — Maximinus, Antioch. |
| 114. <i>Tobias, Jerusalem.</i> | — Julianus, Alexandria. |
| 116. (al. 119.) XYSTUS or SIXTUS,
ROME. | 184. <i>Maximus, Jerusalem.</i> |
| — <i>Benjamin, Jerusalem.</i> | 187. <i>Antonius, Jerusalem.</i> |
| 120. <i>Matthias, Jerusalem.</i> | 188. Demetrius, Alexandria. |
| — Justus, Alexandria. | 189. Serapion, Antioch. |
| 122. <i>Philip, Jerusalem.</i> | — (al. 185.) VICTOR I., ROME. |
| 125. <i>Seneca, Jerusalem.</i> | 190. <i>Valens, Jerusalem.</i> |
| 126. <i>Justus, Jerusalem.</i> | 193. <i>Dulichianus, Jerusalem.</i> |
| 128. <i>Levi, Jerusalem.</i> | 196. <i>Narcissus, Jerusalem.</i> |
| — TELESOPHORUS, ROME. | 201. ZEPHYRINUS, ROME. |
| 129. Cornelius, Antioch. | 202. <i>Dius, Jerusalem.</i> |
| 130. <i>Ephrem, Jerusalem.</i> | 205. <i>Germanio, Jerusalem.</i> |
| 131. Eumenes, Alexandria. | 208. <i>Gordianus, Jerusalem.</i> |
| 132. <i>Joseph, Jerusalem.</i> | 211. Asclepiades, Antioch. |
| 133. <i>Judas, Jerusalem.</i> | 214. <i>Alexander, Jerusalem.</i> |
| 135. <i>Marcus, Jerusalem.</i> | 217. Philetus, Antioch. |
| 138. HYGINUS, ROME. | 218. CALLISTUS, ROME. |
| 141. Heros, Antioch. | 222. URBANUS, ROME. |
| 142. PIUS, ROME. | 229. Zebinus, Antioch. |
| 143. Marcus, Alexandria. | 230. PONTIANUS, ROME. |
| 153. Celadion, Alexandria. | 232. Heraclas, Alexandria. |
| | 238. ANTEROS, } ROME.
FABIANUS, } |
| | 239. Babylas, Antioch. |
| | 247. Dionysius, Alexandria. |
| | 250. Fabius, Antioch. |

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| 251. CORNELIUS, ROME. | 297. <i>Zabdas, Jerusalem.</i> |
| 252. LUCIUS, ROME. | 299. Tyrannus, Antioch. |
| — Demetrianus, Antioch. | — <i>Hermon, Jerusalem.</i> |
| 253. STEPHEN, ROME. | 300. Peter, Alexandria. |
| 257. SIXTUS II., ROME. | 304. MARCELLINUS, ROME. |
| 259. DIONYSIUS, ROME. | (See of Rome vacant). |
| 260. Paul, Antioch. | 308. MARCELLUS, ROME. |
| 264. <i>Hymenæus, Jerusalem.</i> | 300. EUSEBIUS, } ROME. |
| 265. Maximus, Alexandria. | MELCHIADES, } |
| 269. FELIX, ROME. | 311. Peter, Alexandria. |
| — Domnus, Antioch | 312. Achilles, } Alexandria. |
| 274. EUTYCHIANUS, ROME. | — Alexander, } |
| 276. Timæus, Antioch. | 313. MELCHIADES, ROME. |
| 281. Cyril, Antioch. | 314. SILVESTER, ROME. |
| 282. Theonas, Alexandria. | — (ALEXANDER, BYZANTIUM.) |
| 283. CAIUS, ROME. | 326. Athanasius, Alexandria. |

COUNCILS BEFORE THE YEAR 325.

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| Councils in Asia Minor and Thrace, against the Montanists and other false teachers, between 150 and 173.
(Euseb. H. E. v. 16.) | 245. Ephesus (against Noetus). |
| (Provincial) Councils in various parts of Christendom, concerning the time of celebrating Easter, between 196 and 199. | 251. Carthage (against Felicissimus, and concerning the Lapsed). |
| Before the end of this century, the practice of assembling annual councils had been adopted in Asia Minor. | — Rome (against Novatian). |
| 215. Carthage; against baptism by heretics. | 252. Carthage (infant baptism; and baptism by heretics). |
| 230. Alexandria. | — Antioch (against Novatian.) |
| 231. Iconium. | 253. Carthage (baptism of infants). |
| 240. Carthage. | 254. Carthage. |
| 242. Bostra, in Arabia (concerning Beryllus). | 255. Carthage (baptism by heretics). |
| | 256. Carthage (baptism by heretics). |
| | — Rome (against the decisions of Carthage). |
| | 258. Rome (against the doctrines of Noetus). |
| | 260. Rome (under Dionysius, concerning Dionysius of Alexandria). |
| | 265. Antioch (against Paul of Samosata). |

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| <p>269. Antioch (Paul deposed).</p> <p>305. (al. 313. 324.) Illiberis (Elvira), (on discipline).</p> <p>— Cirta, in Numidia.</p> <p>312. Carthage (Cæcilian deposed by the Donatists).</p> <p>313. Rome (against the Donatists).</p> <p>314. Arles (against the Donatists).</p> | <p>315. (al. 314. 318.) Ancyra (concerning the Lapsed).</p> <p>— Neocæsarea (on discipline).</p> <p>321. Alexandria (Arius excommunicated).</p> <p>— (Other councils, in Bithynia and Palestine, in favour of Arius).</p> <p>324. Alexandria (against Arians and Colluthians).</p> |
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END OF THE FIRST PERIOD.

PERIOD II.

FROM THE FIRST GENERAL COUNCIL TO THE DEATH
OF GREGORY THE FIRST.

325—604.

325

CONSTANTINE, EMPEROR.

*Rule of Faith settled by Imperial authority. Heterodox
banished. Religious liberty abridged.*

— THE COUNCIL OF NICÆA. — It was composed almost
entirely of members of Oriental Churches.

First General Council

Convened, and ratified, by the emperor.

The Council enacts that the election of every provincial
bishop shall be confirmed by the metropolitan, before his
ordination, which shall be performed by not less than
three bishops; — that deacons shall not usurp the privi-
leges of presbyters; — that two councils shall be held
every year in each province.

Measures for putting an end to the Meletian Schism.

— The doctrine of Arius that the Son of God is not co-
eternal with the Father, and that he is a created being,
condemned as heretical by the Council.

NICENE CREED, OR CONFESSION OF FAITH,
in which the Son of God is declared to be ὁμοούσιος τῷ
πατρὶ, consubstantial with the Father.

Eusebius of Cæsarea proposed a confession of faith
which all parties could subscribe. But Alexander and his
friends, including Athanasius, a young deacon of Alexan-

dria of great ability, insisted upon the necessity of a formal and unequivocal condemnation of the tenets of Arius. Accordingly, certain additions were made to the confession of Eusebius, which received the sanction of the emperor. Hence the Nicene Creed. Eusebius subscribed this confession; which, however, he interpreted in accordance with his own views: and he persuaded other Origenist or Semi-arian Oriental bishops to do the same.

Arius, Theonas, and Secundus, refusing to receive this confession, were banished to Illyria. Eusebius of Nicomedia and Theognis of Nicæa were banished to Gaul: — in a confession presented by the former, the Son of God is declared to be only *ὁμοιούσιος*, i. e. of like substance with the Father.

Religious ceremonies increase greatly in number and pomp. Christian worship systematised. Heathen rites adopted or imitated. Splendid vestments.

Dispute respecting the time of celebrating Easter, settled by the Council of Nicæa. The Jewish customs of Asia Minor rejected.

Celibacy of the Clergy.

At the council of Nicæa an attempt was made to establish strictly and universally the celibacy of the clergy; but, upon the motion of Paphnutius, it was merely enacted that all bishops, presbyters, or deacons, unmarried at the time of their ordination, should not be permitted to marry afterwards.

About this time Pachomius establishes in Egypt the rules of a strictly monastic life.

326 Helena, mother of Constantine, said to have found the cross on which our Lord died, at Jerusalem.

— Constantine puts to death his son Crispus, and afterwards his wife Fausta.

— † Alexander, Bishop of Alexandria. Athanasius succeeds.

† Lactantius (probably between 325 and 330).

About this time, a thousand bishops presided over the Eastern Church, and eight hundred over the Western.

Testamentary bequests in favour of the Church permitted.

The clergy exempted from civil offices and burdens.

The adherents of the Jewish custom as to the time of celebrating Easter formed henceforth a distinct party, opposed to the Catholic Church, under the name of *Τεσσαρεσκαίδεκαῖται*, *Quartodecimani*; so called from their celebration of the festival on the fourteenth day of Nisan.

327 *Arians.* Constantine, influenced by Eusebius of Cæsarea, and other Semiarian bishops, and probably by his sister Constantia, recurs to his original opinion, that Arius did not virtually deny the divinity of Christ; and that much of the opposition which had been made to him and his doctrines had originated in jealousy.

328 Arius and the bishops of his party recalled from exile.

Many heathen temples converted into churches.

Discipline variously enforced in different places. Councils frequently employed in the regulation of this matter. Distinction between the clergy and laity in point of discipline.

Christianity introduced into Iberia.

330 Constantinople, as a Christian city, the imperial residence.

— New division of the Roman empire into prefectures, dioceses, and provinces.

— A party of Donatists having demolished a church belonging to Catholics, the emperor compels the destroyers to rebuild it at their own cost.

331 Eustathius, Bishop of Antioch, deposed. His adherents (Eustathians) begin a schism.

RISE OF THE DIGNITY AND POWER OF METROPOLITANS.

About this time Eusebius writes his Ecclesiastical History and other works.

Juvencus, a Christian poet, fl.

In the latter part of his reign, Constantine published an edict (which, however, did not take effect), prohibiting the public exercise of heathen worship, — *Sacrificia publica*.

331 *Arians.* Constantine declares himself satisfied with a confession of faith presented to him by Arius, and commands his restoration, as presbyter, in the Church of Alexandria. Athanasius, now Bishop of Alexandria, maintains, however, that the doctrine of Arius is unchristian, and refuses to obey the emperor's injunction. Hereupon the enemies of Athanasius represent him to the emperor as hostile to the peace of the Church.

335 Athanasius summoned before a council at Tyre, composed chiefly of his declared enemies. Dissatisfied with the course of their proceedings, he repairs to Constantinople, to demand of the emperor a new hearing and examination. Deposed by the council. Next year, 336, the enemies of Athanasius again assemble at Constantinople. *Athanasius banished* to Treves, in Gaul. Marcellus of Ancyra deposed.

Arius, having been restored to the communion of the Church at Jerusalem, seeks the same reception at Constantinople. Notwithstanding the efforts of the Bishop of Alexandria, a day is fixed for his re-admission into the Church; but before the arrival of the appointed time *Arius dies* suddenly.

336 Marcellus, Bishop of Ancyra, who held peculiar doctrines respecting the nature of Christ, deposed by the Eusebians, in a council at Constantinople.

337 Constantine baptized, shortly before his death, by the Arian bishop Eusebius, of Nicomedia.

337 † Constantine. Buried in the Church of the Apostles at Constantinople; — first instance of the kind.

— CONSTANTINE II. AND CONSTANS, EMP. WEST.

CONSTANTIUS, EMP. EAST.

Constantine II. and Constans favour the Nicene exposition of doctrine. Constantius supports the Arians.

— *Arians.* Constans restores *Athanasius*; who is enthusiastically received by his church at Alexandria.

The enemies of *Athanasius* engage Constantius in their interest against him, and seek to enlist on their side also Julius, Bishop of Rome. Julius demands that both parties appear before a council of Western bishops. *Athanasius* willing to comply; not so his opponents.

— War with Persia, with various success, until 363.

339 Eusebius of Nicomedia, Patriarch of Constantinople.

340 † Constantine II.

— † Paul the Hermit. † Eusebius of Cæsarea.

• *Monachism.*

The monastic spirit did not spread so soon or so rapidly in the West as in the East. But it made its way even there. *Athanasius*, during his exile in Gaul, brought it into repute, and published his “*Life of Antony*.” It was introduced about this time, by Hilarion, into Syria and Palestine. Nuns in Egypt.

341 Constantius zealous for the suppression of Paganism. An edict against the celebration of heathen sacrifices (renewed in 346, 350, 353, 356), with orders for closing of the temples. Some temples destroyed, others converted into Christian churches.

— Council of Antioch; against *Athanasius* and Marcellus of Ancyra.

Gregory, Arian Bishop of Alexandria. Athanasius flees to Rome.

342 Macedonius (Eusebian) Patriarch of Constantinople.
Council at Rome, in favour of Athanasius.

— *Arians.* (341.) The Council of Antioch deposes Athanasius, and appoints Gregory of Cappadocia Bishop of Alexandria. Athanasius flees to Rome. (341 and 342.) The bishops of Antioch (for the most part Semiarian), in order to prove their orthodoxy, publish four confessions of faith, approaching very nearly to the Nicene doctrine, but avoiding the term *ὁμοούσιος*. (343.) The Council of Antioch condemns the tenets of Photinus, who had revived the doctrine of Paul of Samosata.

Donatists.

Constans, hoping to reconcile the Donatists to the dominant church, showed them great favour, and made them a grant of money. Donatus returned the money, with a strong protestation against such an alliance of Church and State. Constans then adopted violent measures; by which means the contest between Donatists and Catholics became more fierce than ever.

Circumcelliones among the Donatists.

Persecution of Christians in Persia, under Sapor, begins.—(343.) Symeon, Bishop of Seleucia, put to death. The Magi had represented the Christians as in league with the Roman emperor, or favouring his cause.

343 *The Power and Privileges of Metropolitans confirmed and increased by the Council of Antioch.*

Julius Firmicus Maternus, fl.

The number of days appointed to be kept holy in commemoration of saints is now considerable.

345 *Arians.* The Antinicine bishops at Antioch publish a fifth confession of faith, more copious than the others

(μακρόστιλος ἔκθεσις), in which the Son of God is styled perfect and very God, like to the Father in all things. The Western Church, however, persists in adhering to the creed of Nicæa. Hence a *Division between the Eastern and Western Churches*.

346 Council at Milan condemns the doctrines of *Photinus*, who taught that Christ was a mere man, but miraculously born, and endued with divine powers. His followers were called Homunciones.

— Athanasius returns to Alexandria.

347 (al. 344.) A general council convened by Constantius at Sardica in Illyria, for composing the difference between the Eastern and Western Churches; but, in consequence of the conflicting interests of the Oriental or Nicene and the Western bishops, the council divided itself into two; one (Oriental) at Philippopolis, which confirmed the fourth creed of Antioch; and the other (Western) at Sardica, which supported the decrees of Nicæa, denouncing all further definitions or explanations.

The decrees of Sardica, supported by Constans and Constantius, were generally received, even in the East. Athanasius restored.

— It was enacted by the Council of Sardica that none should be eligible as bishop without having previously discharged the office of reader, deacon, or presbyter.

By this council a kind of *general right of supervision was given to the bishop of Rome*. It was decreed that if a foreign bishop should appeal from the decisions of his church to the bishop of Rome, the latter should institute a new examination of the case by the neighbouring bishops, and should send to the assembly a presbyter as his own representative and plenipotentiary.

— * British bishops were present at the Council of Sardica.

350 Constans killed. *Constantius sole emperor*.

— Cyril, Bishop of Jerusalem.

350 Festival of the Nativity celebrated at Rome on the 25th of December.

About this time, Theophilus probably laboured for the propagation of the Gospel in *India*. Subsequently amongst the Homerites, or Sabæans, in Arabia Felix.

Iberians on the Black Sea (in Georgia) converted to Christianity, in consequence of the good example and influence of a female slave.

Gospel propagated in *Abyssinia* by Ædesius; in *Ethiopia*, by Frumentius.

During this century, the Gospel makes progress in *Armenia*. Gregory (Illuminator) converts the king Tiri-

Translations of bishops, forbidden by the Council of Nicæa, sometimes take place.

Thus, the emperor and the bishops share the chief government of the Church between them; but the limits of their authority were not well defined. Great part of the power formerly possessed by the general body of Christians (the laity) had passed into the hands of the civil governor.

During this century, care continues to be used in settling the *canon of Scripture*.

Scriptural doctrines concerning the *Holy Trinity in Unity*, and *the nature of Christ*, are not only maintained, but carefully expounded and settled; — a benefit which resulted to the Church from the circumstance of its teachers being called upon to expose and resist the Arian, Photinian, Macedonian, and Apollinarian errors.

But some unscriptural tenets on other subjects are advanced or implied in the writings of almost all the eminent Fathers of this age.

351

Gallus, Cæsar, in Syria.

Julian, brother of Gallus, studies at Constantinople and Nicomedia. Already prejudiced against Christians, he becomes decided in his hostility by reading the works of Libanius. The Pagan party, roused by persecution, seek to attach him more firmly to their interests.

First Council of Sirmium.

Arians. (351.) Constans being dead, the enemies of Athanasius use their influence with Constantius against the bishop. A council assembled at Sirmium, in Pannonia, deposes Photinus, Bishop of Sirmium, who maintained that Christ was a mere man; and condemns the doctrine of Marcellus of Ancyra, a friend of Athanasius.

The enemies of Athanasius, determined, if possible, to effect his ruin, notwithstanding the support of the Western

Church, prevail upon Constantius, during his residence in in the West, to command all Western bishops to subscribe a condemnation of his person.

At the Councils of Arles in 353, and of Milan in 355, the greater part of the Western bishops were induced to join in condemning Athanasius; others, who persisted in refusing to do so, were deposed or banished,—including Liberius of Rome, Hilary of Poitiers, and Lucifer of Cagliari. Thus a momentary silence was imposed upon the Western Church, and George of Cappadocia was made Bishop of Alexandria. Valens and Ursacius, Arian bishops, exercise great influence over the emperor. Felix, Bishop of Rome, Arian; Auxentius, Bishop of Milan, Semiarian.

ARIANISM AT ITS HEIGHT.

354 Constantius causes Gallus to be put to death.

355 Julian, Cæsar, in Gaul, after having studied at Athens, together with Gregory Nazianzen and Basil.

Monachism.

The passion for a monastic life had now become very prevalent, and was attended with injurious consequences to Church and State. Many had become monks out of vanity or idleness, merely as following the example of others. The institute operated injuriously to *religion* by means of the obscurity which ascetic doctrine and practices threw over the way of salvation, and by the fanatical spirit which was fostered among the monks. It was detrimental to *the state* by withdrawing from the business of life many who ought to have taken an active part in civil offices. Men left their wives, and servants their masters, under colour of peculiar sanctity. Many refused to acknowledge married priests as worthy of the clerical office.—Eustathius, Bishop of Sebaste in Armenia, was a great advocate of the monastic life.

During this century, monks become divided into two great classes,—*Anchorites* and *Cenobites*.

356

† ANTONY (THE GREAT),
a celebrated promoter of Monachism.

— Gregory Nazianzen teaches Rhetoric at Athens.

— Athanasius retires to the deserts of Egypt. Hilary, Bishop of Poitiers, an opponent of Arianism, banished to Phrygia.

357

Second Council of Sirmium, against Photinus, and in support of Arianism. Hosius induced to subscribe an Arian confession of faith.

358

Council of Antioch.—Aëtius, Eudoxius, Acacius, and Eunomius, contend for the strict Arian or Anomœan doctrine. *Council of Ancyra*.

Liberius restored to his bishopric (Rome) after having subscribed an Arian confession of faith. He subsequently adhered to the Nicene or orthodox doctrine, notwithstanding this abjuration.

— *Arians*. Arians and Semiarians had hitherto been united in their opposition to the adherents of the Nicene Creed. After the victory which they had obtained, their own differences of opinion led to *dissensions among themselves*. The strict Arians, headed by Aëtius, a deacon of Antioch, and Eunomius, Bishop of Cyzicus, declare that the Son of God is unlike the Father as to his substance (*ἀνόμοιος κατ' οὐσίαν*); hence called Anomœans. The Semiarians, on the contrary, assert a likeness of substance in the Son and the Father; hence called Homœousians,—with Basil, Bishop of Ancyra, and George of Laodicea, at their head.

In order to prevent an open rupture, the Council of Sirmium, in 357, under the influence of Ursacius and Valens, Anomœan bishops, declared all definitions and assertions concerning the substance of the Son of God to be unscriptural, and beyond the human understanding. *Second Creed of Sirmium*.—But the Homœousians, discovering the design of the Anomœans, procure a synodal letter in favour of their own doctrines from a council assembled, in 358, at Ancyra, under Basil.

359

Third Council of Sirmium. — Council at Ariminum, of Catholics and Arians. The former insist upon the Nicene doctrine, but are soon afterwards induced to subscribe a Semiarian confession at Nice. Council at Seleucia, composed of Semiarians and Anomœans. Divisions among the Arians.

Constantius had resolved to convene a general council as the only means of peace. The strict Arians, or Anomœans, fearing lest the Nicene and Homœousian bishops should unite against themselves, Ursacius and his Arian friends combine with some leaders of the Semiarians in a *council at Sirmium*, and prepare a creed, *the third Sirmian Creed*, for presentation at the approaching general council. This creed approximated most nearly to the doctrine of the Semiarians, who, however, consented to avoid all definitions respecting the οὐσία, and merely asserted that the Son of God was “like unto the Father in all things” (ὅμοιος κατὰ πάντα), according to the Scriptures. The Arians, not satisfied with this, resolved at all events to prevent the union of the two adverse parties, induced the emperor to convene, instead of one general council, two separate councils, *an Oriental council at Seleucia* in Isauria, and *a Western at Ariminum (Rimini)* in Italy. Their partisans divided themselves between both councils, in order to overreach the Western Nicene bishops and the Semiarians of the East. The Council at Seleucia at first resolved to adhere to the fourth creed of Antioch, and that at Ariminum to the Nicene. The Council of Ariminum sent ambassadors to the emperor with its decisions, and a petition praying for dismissal of the bishops to their respective dioceses. Ursacius and Valens took measures to prevent their legates from receiving an audience; and having wearied them with delay, at length prevailed upon them to subscribe *a confession, essentially the third Sirmian Creed*, declaring that the Son of God is like the Father (omitting in all things), according to the Scriptures. Valens by arguments and threats *prevailed upon the bishops still at Ariminum to adopt the creed* thus subscribed by their representatives.

Thus, under the plea that the Western Church had consented to abandon the Nicene Creed, the representatives of the Seleucian Council were induced to adopt the same confession ; and Constantius declared that all who should henceforth raise the question concerning the substance (*οὐσία*) of the Son of God, should be treated as enemies of the peace of the Church.

But neither of the contending parties was satisfied with what had taken place, those who had subscribed the creed being regarded as traitors to the cause of truth ; and, with the death of Constantius in 361, the scheme of Ursacius and Valens failed.

359 (N.B. * Many British bishops present at the Council of Ariminum.)

Phœbadius fl.

360

MACEDONIUS,

Semiarian Bishop of Constantinople, deposed by the Arians. He denied the consubstantiality of the Holy Ghost with the Father. His followers were called *Macedonians*, or *Pneumatomachi*. Their opinions were condemned by the Council of Alexandria (362).

† Eusebius, Bishop of Emisa.

Constantius causes the supposed relics of St. Andrew, St. Luke, and Timothy, to be conveyed to the Church of the Apostles at Constantinople.

361

JULIAN, EMPEROR.

Julian openly renounces the Christian religion, and endeavours to re-establish Paganism. He commands universal toleration. This toleration becomes decisive in favour of the Nicene exposition of doctrine.

Meletius, Bishop of Antioch, deposed. His adherents (Meletians) separate from the Eustathians.

361

Second Meletian Schism.

—

† Macedonius.

—

Gregory Nazianzen ordained presbyter.

—

† Hosius, Bishop of Corduba.

362

Athanasius and the Council of Alexandria attempt in vain to put an end to the Meletian Schism. Divisions at Antioch multiplied. The council excuses those bishops who had lately, out of ignorance or fear, subscribed the creed of Arian origin.

—

Julian writes against Christianity; grants permission to the Jews to rebuild the Temple; forbids Christians to teach the liberal arts and sciences; commands all Christian sects to tolerate each other; recalls the exiled bishops, and restores them to their office, with the exception of Athanasius, who is again compelled to quit Alexandria. Christians lose all their immunities and privileges. Apollinaris, a presbyter of Laodicea, and his son, bishop of that city, write against Julian and Heathenism.

—

Donatists.

(361—363.) Julian secured toleration to the Donatists in Africa; they recovered their churches, which had been taken from them, and continued to exist as a distinct but moderate party.

* Soon afterwards divisions arose among the Donatists themselves. Tichonius attempted to establish a middle system, between those of the Catholics and the more strict Donatists.

Arians.

363

Athanasius returns to Alexandria. Council of Alexandria asserts the Nicene doctrine, and the divinity of the Holy Ghost. Communion with all who receive the Nicene Creed, without reference to former opinions.

Valens, a zealous Arian, was restrained in his proceedings against the other parties only by the circumstances of the times, and the steadfastness of the orthodox bishops.

The Semiarians separate themselves more and more

widely from the Arians, and unite more closely with the adherents of the Nicene Creed against the common enemy. The spread of the Nicene doctrine greatly promoted by Basil, Bishop of Neocæsarea; his brother Gregory, of Nyssa; and Gregory Nazianzen.

363

JOVIAN, EMPEROR.

Jovian favours the Catholic doctrine; restores the privileges and immunities of the Church; recalls the exiled bishops; no persecution, either of Pagans or Christian sects. Toleration and conciliatory measures towards all. Athanasius possesses great influence with Jovian (in a letter to whom he praises the orthodoxy of the British churches).

Jerome at Rome.

364

VALENTINIAN I. EMP. WEST.

VALENS, EMP. EAST.

Valentinian favours the Catholics; Valens, the Arians. The latter opposes alike Homœousians and Homœousians, takes away their churches, and banishes their bishops, including Meletius and Gregory of Nyssa.

Valentinian tolerant and moderate. He protects the heathen temples. Freedom of religious worship and opinion.

Western Church tranquil and flourishing.

365

In the East, Valens still persecutes the Orthodox; probably at the instigation of Eudoxius (Arian) Bishop of Constantinople. Basil the Great and Gregory Nazianzen zealously oppose the measures of Valens with some success.

The Council of Gangra, in Paphlagonia, held probably about this time, attempts to set bounds to the passion for *Monachism*. It recognised Monachism as a Christian institution; but it also recognised Matrimony as a holy state, and assumed the possibility of leading a Christian life in possession of temporal goods. It condemned all who

should embrace the monastic profession out of aversion from matrimony or the business of life, and all who should refuse to attend divine offices celebrated by a married priest.

366 Sanguinary contests between the parties of Ursicinus and Damasus, after the death of Liberius, Bishop of Rome. Damasus elected bishop.

367 Epiphanius, Bishop of Constantia or Salamis in Cyprus.

Valentinian sets limits to the law by which Constantine had empowered the Church to receive testamentary bequests.

— Athanasius obliged to protect himself by flight; but he remained in retirement only a few months, in consequence of the earnest demands of his people. He spent the rest of his days in peace (died 373).

368 *Heathen superstition is now generally renounced by the educated classes of society.*

In an edict of this year, the adherents of the ancient superstition are styled, for the first time, *Pagani*.

— Valens publishes an edict, ordering that all persons who had embraced *the monastic life* out of idleness, or in order to avoid the discharge of civil duties, should be forcibly withdrawn from their retirement.

— † *Hilary, Bishop of Poitiers.* He contributed greatly to the establishment of Nicene doctrines in Gaul and Italy.

— *Aërius*, presbyter under Eustathius, Bishop of Sebaste in Armenia, becomes the leader of a small party. He opposed especially the pre-eminence of bishops, and the practices of fasting and prayer for the dead. He even held that the distinction between bishops and presbyters, such as prevailed in his time, is unlawful.

370

Basil made Bishop of Cæsarea in Cappadocia. About the same time, Chrysostom appointed Reader at Constantinople.

First mention of “Cantores,” singers or precentors, in public worship.

Clerical Education.

The bishops and clergy privately trained many young men (readers and others) for the clerical office. Others received education at the theological schools; and others in the schools of general literature, *e. g.* Alexandria and Athens. By many it was erroneously supposed, that any special education or preparation for the work of the ministry was needless. Chrysostom, Gregory Nazianzen, and Augustin, inveighed against the last mentioned (very prevalent) opinion, and the consequent practice.

Lucifer, Bishop of Cagliari, head of a small and short-lived sect,—*Luciferians*.

Companies of itinerant monks in Mesopotamia, called *ἐνθουσιασταί* and *εὐχέλται*, Chald. ܡܝܫܝܢܐ, hence *Messalians*. They renounced all kinds of labour, and professed to occupy themselves continually in prayer.

Divine worship was now conducted with more pomp and splendour than formerly, but its parts and substance remained nearly the same as in the last century. It consisted in psalmody, prayer, reading of the Scriptures, preaching, and the celebration of the Lord's supper. Until the practice of infant baptism became general, it was divided into two parts, — the one, didactic (reading of the Scripture and preaching), in which the catechumens were allowed to share (*Missa Catechumenorum*); the other, containing the type and bond of spiritual communion, namely, the celebration of the Lord's supper, with its accompanying prayers (*Missa Fidelium*).

During this century, *the religious use of pictures and images* was discountenanced. Eusebius of Cæsarea, at

the beginning of the century, and Epiphanius of Salamis, towards the close of it, denounced the practice as heathenish and unscriptural.

The veneration of martyrs and saints, and the superstitious use of relics, had now greatly increased.

Lighted tapers in churches, &c.

Incense.

Ulphilas propagates (Arian) Christianity among the Visigoths, and becomes their bishop. He constructs an alphabet for them, and translates the greater part of the Scriptures into their language.

372 Gregory Nazianzen, Bishop of Sasima. Gregory, brother of Basil, Bishop of Nyssa.

— Edict against the *Manichees*. Persecution of this sect, continued for some time, excites their enthusiasm, but fails to root out their doctrine.

Priscillianists.

Gnostico-Manichean doctrines had spread (probably from Africa) into Spain; where Priscillian constructed a system compounded of the doctrines of Emanation, Dualism, and Astrology. Two bishops, Instantius and Salvian, among his followers. Severe measures against them on part of the Catholics (especially Hyginus, Bishop of Corduba, and Idacius of Emerita) tend to increase their zeal.

The Orthodox greatly oppressed in Egypt by Arian influence.

373 Lucius, an Arian, and opponent of Athanasius, forcibly made bishop of Alexandria. Orthodox clergy, who supported an election, banished.

† *Athanasius.*

374 *Ambrose, Bishop of Milan*,—after the death of Auxentius, who was the only considerable opponent of the Nicene doctrine belonging to the Western Church. Ambrose was a powerful defender of the doctrine of the divinity of Christ and the Holy Spirit. Philastrius, Bishop of Brescia, who died in 390, wrote also on the same side.

375 VALENTINIAN AND GRATIAN, EMP. WEST.

Gratian zealously supports the orthodox faith ; but tolerates the Arians.—Eunomians, Photinians, Manichees, and Donatists, forbidden to hold religious assemblies.

Under Valens, the Arians persecute the Orthodox.

Gratian was the first Christian emperor who renounced the title of Pontifex Maximus.

Jerome embraces the monastic life, and begins his exposition of Scripture.

Epiphanius writes.

— Didymus of Alexandria writes against the Macedonians.

— Martin, Bishop of Tours.

— † Ulphilas, Bishop of the Goths.

376 Gregory of Nyssa banished.

Gregory Nazianzen labours in defence of the Nicene doctrine at Constantinople.

Theodorus, Bishop of Tarsus, a learned expositor of Scripture.

378 Ruffin, Presbyter of Aquileia, betakes himself to an ascetic life on the Mount of Olives.

Jerome ordained presbyter, at Antioch, about this time.

— † Ephraim the Syrian, deacon at Edessa.

— † *Basil (the Great) of Cæsarea.*

— After the death of Valens (378) Gratian favours the Orthodox, and recalls the exiled bishops. (Gregory of Nyssa restored.)

Union of Natures in Christ.

Apollinaris the Younger, at the head of a party maintaining that, in Christ, the divine Logos, or mind, was in the place of a rational human soul. The Arians also held that the divine Logos had united itself to a human body only.

N.B. From this time two different systems prevailed in the Orthodox Church, concerning the union of the divine and human natures in Christ.—1. The Alexandrian Church, anxious to give prominence to the real and inti-

mate union of the two natures, was accustomed to predicate the same things equally of both (*e. g.* the Logos was crucified; Mother of God). — 2. The Church of Antioch, on the other hand, carefully distinguished the natures, and avoided predicating the same things of both. Hence the latter charged the former with erroneously confounding the two natures; while the Church of Alexandria upbraided that of Antioch with incurring the risk of separating the deity and humanity of Christ into two persons, and of denying the true deity united with the manhood. A third system, between these two, was eventually established, and generally received as orthodox.

Origenist Controversy.

The great writers of the fourth century were largely indebted to the study of Origen. Others, especially the monks, were divided into two classes; on the one side, those who favoured Anthropomorphite representations of God and divine things; and, on the other side, the friends of spiritual mysticism and advocates of Origen. Among the former, a leading man was Epiphanius; among the latter, Jerome, and his friends Ruffin and John, Bishop of Jerusalem. Admiration of Origen now begins to be unsafe.

Monachism.

The bishops, especially Basil, endeavour to correct the abuses of Monachism by reducing it to a system, and establishing regular societies of monks and monasteries (*coenobia*) in which monks should be occupied in moderate daily labour, and submit to the presidency of a superior (abbot, archimandrite), implicit obedience to whom should constitute their chief virtue. It was hoped that societies thus formed might become useful for the increase of learning and piety, especially by educating the youth and the clergy, and might also produce good by relieving men's temporal wants in poor and needy districts. Female societies of this kind had been already formed, and convents established. Irrevocable vows of chastity are

now exacted. The practice of taking the veil has been introduced.

Funeral ceremonies multiplied.

Christian churches now generally acquire the right of asylum, which had formerly belonged to heathen temples.

Christian morality suffers great detriment from the influence of monks and mystics, and from its contact with their mistaken principles of piety and duty.

Extravagant opinions concerning the supposed merit of celibacy.

379

THEODOSIUS, EMP. EAST.

— Theodosius baptized. Restores to the Catholics the churches of Constantinople, which the Arians had possessed nearly forty years. Proclaims the doctrines held by Damasus, Bishop of Rome, and Peter, Bishop of Alexandria, as the standard of Orthodoxy; and makes the Heterodox liable to civil punishments. Demophilus vacates the high church at Constantinople; of which Gregory Nazianzen takes possession.

380

Priscillianists.— Council of Saragossa excommunicates Priscillian and his followers. Gratian condemns them to exile. Priscillian, however, procures continued toleration.

— *First Council of Constantinople (Second General)* convened by Theodosius. Eunomians, Pneumatomachi, Sabellians, Marcellians, Photinians, Apollinarists, condemned.

— Gregory Nazianzen, Bishop of Constantinople, resigns; and is succeeded by Nectarius.

Gregory had failed in an attempt to put an end to the Meletian Schism at Antioch.

The Bishop of Constantinople declared to be second in rank only to the Bishop of Rome. He gradually becomes the Second Patriarch.

— *Creed of Constantinople,*

containing some additions to that of Nicæa, especially concerning the divinity of the Holy Spirit, against the Macedonians. Victory was now decided in favour of the

Nicene doctrines, which had been questioned or denied only in some portions of the Church, particularly in the East.

DECLINE AND FALL OF ARIANISM.

From this time the Arians existed as a distinct, but oppressed, party in the Roman Empire. Their tenets, however, were propagated and maintained among various tribes of Barbarians,—Vandals, Goths, and Lombards,—until the middle of the seventh century.

Theodosius intolerant in his zeal for Orthodoxy.

Theodosius forbids the burying of corpses in towns.

Choral singing introduced by Ambrose.

380 Chrysostom ordained deacon at Antioch; and soon after writes his Treatise on the Priesthood.

— Gregory of Nyssa at the Council of Constantinople.

Jerome, at Rome, assists the Bishop Damasus in biblical studies; improves the old Latin translation of the Scriptures; favours monastic institutions.

Epiphanius, Jerome, Ambrose, and Siricius, strenuously assert the perpetual virginity of the mother of our Lord, against the Antidicomarianites of Arabia, Helvidius of Rome, and Bonosus, Bishop of Sardica.

383 MAXIMUS, Usurper, after the death of Gratian.

Arians favoured in the West by the Empress Justina, mother of Valentinian II. Ambrose successfully exerts himself in opposition to her influence.

— *Difficulties affecting the interests of Church and State, with reference to the civil exemptions of the clergy, adjusted by way of compromise. Clergy confirmed in their exemptions and immunities; all persons eligible to the clerical office; but those liable to civil burdens, on account of rank or property, required to make provision for the discharge of their duties by others, before they can themselves enter the clerical body.*

384 *Priscillianists.* Council of Bordeaux against the Priscillianists. Priscillian, and two of his adherents, beheaded at Treves (385). Theognistus, Martin of Tours, and Siricius of Rome, protest against these proceedings. The sect of the Priscillianists, esteeming evasion lawful for the propagation of their opinions, survives this persecution and others.

First instance of the infliction of capital punishment upon reputed heretics.

Didymus teaches at Alexandria.

— † Hilary, the Deacon. Damasus, Bishop of Rome.

† Optatus of Milevi.

Exegetical theology begins to be cultivated; but with great disadvantage, arising from want of legitimate criticism, and fondness for allegorical interpretation.

385 Theophilus, Bishop of Alexandria; he zealously opposes the new claims of the Patriarch of Constantinople.

GRADUAL EXTENSION OF THE POWER OF THE ROMAN SEE.

Siricius nominates the bishop of Thessalonica as his "Vicar Apostolical."

N.B. The Church of Eastern Illyria had attached itself to the See of Rome, in consequence of the temporary prevalence of Arianism in the East.

In the course of divisions and controversies by which the Oriental Churches were distracted during the fourth and fifth centuries, the decisions of the Patriarch of Rome, who was independent of the temporal power, and famed for orthodoxy, naturally had great weight with at least one of the contending parties. His decisions were humbly sought, and authoritatively given.

386 † Cyril, Bishop of Jerusalem.

— Jerome retires to a monastery at Bethlehem.

— Chrysostom ordained presbyter at Antioch.

(He celebrates the Festival of the Nativity on the 25th of December, according to the custom already established in the West.)

387 Augustin converted from Manicheism, and baptized, at the age of thirty years.

— † Philastrius, Bishop of Brescia.

388 Maximus defeated.

— VALENTINIAN II. EMP. WEST.

At this time the majority of the inhabitants of Rome are Christians. The Roman Senate recognises Christianity as the religion of the empire.

Extensive conversion of the Gauls.

The Gospel introduced into various parts of Germany.

Theodosius gradually prohibits all heathen sacrifices and religious rites throughout the empire.

During this reign the ancient superstitions generally acquire the name of Paganism. Advocates of Heathenism (*e.g.* Themistius, Symmachus) now merely plead for its toleration as one system of religion among many, on the ground that God is most extensively honoured by diversity of forms and creeds, naturally incident to so exalted a subject in the present condition of the human mind.

— Siricius, Bishop of Rome, *discourages the marriage of the clergy*. In his epistle (decretal) to Himerius, Bishop of Tarragona in Spain, he pronounces, as Vicar of Christ, against such marriages; and says that it would be useful and honourable to Himerius to make this decision generally known, although no priest ought to be ignorant of the ordinances of the apostolic chair.

Ambrose, Bishop of Milan, pretends to discover certain relics of saints.

About this time, Helvidius at Rome, and Bonosus, Bishop of Sardica, but especially Jovinian, a Roman monk, speak slightly of the value of celibacy and fasting, and protest against monastic abuses. Jovinian denied the merit of monastic exercises, condemned the celibacy of the clergy, and inveighed against ascetic institutes and principles in general, as being at variance with true Christian doctrine and morality. He appears to have expressed himself obscurely and paradoxically, or to have been be-

trayed by his zeal into excessive statements. He was severely attacked by Jerome, and was excommunicated by Siricius, Bishop of Rome, and Ambrose, Bishop of Milan.

388 Theodosius compels the Christians to restore a certain synagogue which they had destroyed. Ambrose compels him to retract his order.

389 † *Gregory Nazianzen.*

(He was a zealous and powerful defender of the Nicene Confession.)

390 After an insurrection at Thessalonica, Theodosius causes seven thousand men, the innocent with the guilty, to be put to death. For this crime, Ambrose imposes penance upon the emperor, and excludes him from church communion during eight months.

— Nectarius puts an end to the office of Presbyter Penitentiarius at Constantinople.

The Church now possessed lands and other property to a considerable amount. This operated as one cause of declension in the morals of the clergy. It was protested against by some ecclesiastical writers of this age.

— † Macarius the elder.

Many bishops and doctors of the Western Church advocate the cause of *Monachism*. At this period, Ambrose of Milan and Jerome of Rome are particularly zealous in its favour. In Gaul, Martin of Tours is its warm advocate.

Augustin writes against *the Donatists*, who decline engaging in a formal disputation with him.

Gnostics and *Manichees* continue to exist (sometimes as separate sects, and sometimes united) in the East, especially in Syria. Manicheism especially in North Africa.

391 Augustin ordained presbyter at Hippo Regius.

Augustin, as a presbyter, frequently called upon to preach in the presence of his bishop; contrary to the practice which had hitherto prevailed in Africa.

392

Valentinian II. killed. Eugenius, Usurper.

Eugenius favours Heathen Superstition.

394

Eugenius killed.

THEODOSIUS THE GREAT, SOLE EMPEROR.

Theodosius completed the overthrow of Heathenism.

Christianity almost universal in the empire.

Jerome composes his Catalogue of Ecclesiastical Writers.

Heliodorus and Nonnus, Christian poets, fl.

Cento Virgilianus of Proba Falconia.

Claudian, a Christian poet, fl.

† Amphilocheus of Iconium.

395

† Gregory of Nyssa. Diodorus of Tarsus.

ARCADIUS, EMP. EAST (WITH RUFINUS).

HONORIUS, EMP. WEST (WITH STILICO).

Arcadius and Honorius zealously support the Orthodox.

† Macarius the Younger.

Cassian visits the monks and hermits in the Thebaid and other places.

Origenist Controversy.

Epiphanius goes to Jerusalem and demands a condemnation of the opinions of Origen. Jerome is alarmed. Vehement controversy between John of Jerusalem and Ruffin on the one part, and Jerome and Epiphanius on the other; composed, in 397, by the mediation of Theophilus, Bishop of Alexandria. Ruffin, returned to Aquileia, translates into Latin the Books of Origen, *περὶ ἀρχῶν*, with omissions. Violent controversy between Jerome and Ruffin. This controversy produced little effect.

Many Origenists and Anthropomorphites among the monks in Egypt. Disputes between them.

About this time, Augustin becomes Bishop of Hippo.

396

† Didymus of Alexandria.

—

† Libanius, an opponent of Christianity.

397

† Ambrose, Bishop of Milan.

The Ostrogoths gradually receive (Arian) Christianity from the Visigoths.

* Culdees on the coasts of Ireland and Scotland.

—

Third Council of Carthage. Canon of Scripture.

398

Chrysostom, Patriarch of Constantinople.

—

Edict of Arcadius against the ecclesiastical right of asylum; without any permanent effect.

399

Origenist Controversy.

Theophilus, Bishop of Alexandria, openly combats the opinions of the Anthropomorphite monks, whom he pacifies with difficulty. Afterwards, partly from fear, partly from personal hatred against certain individuals of the Origenist party, he sides with the Anthropomorphites against the Origenists; and unites with Epiphanius and Jerome in endeavouring to procure a condemnation of the opinions of Origen. Hence the Councils of Alexandria, 399 and 400, condemn the doctrines and writings of Origen. Theophilus persecutes the Origenist monks.

Prudentius, a Christian poet; Nemesis, a Christian philosopher, fl.

END OF
THE
FOURTH
CEN-
TURY.

Councils during this century,

1. Were partly general, partly provincial; 2. Frequently convened by the emperors; 3. Held under the presidency of emperors or their representatives, or of the bishop of the city or province in which they met; 4. Sometimes received and decided complaints against bishops; 5. Their decrees were ratified by emperors.

Rites, Institutions, &c.

Agapæ, or Feasts of Charity, had now fallen into disuse.

Superstitious veneration of martyrs and their relics, credulous reliance upon their reputed powers of interces-

END OF
THE
FOURTH
CEN-
TURY.

sion, reports of miracles and visions at their tombs, and other follies of this kind, form a prominent feature in the religion of the age.

Tithes (voluntary and partial) were paid before the close of this century. When demanded as due, there appears to have been great difficulty in collecting them, at least in many places, for some time henceforth.

New Festivals during this century. Christmas-day, Ascension-day, Whitsunday (in the modern sense).

Baptismal Rites, Ceremonies, &c. — 1. Wax tapers in the hands of the candidates; 2. Use of salt, milk, wine, and honey; 3. Baptisteries; 4. Easter and Whitsuntide, times of baptism; 5. Twofold anointing, before and after baptism; 6. Dominica in Albis.

The Lord's Supper, 1. was now commonly called *Missa* by the Latins; 2. Tables had come into use, and were now called *altars*; 3. Liturgies used at the celebration of the rite; 4. Elements still administered in both kinds as before; 5. No private masses.

400

Irruption of the Visigoths into Italy, under Alaric.

—

† Martin, Bishop of Tours.

During the debate and contests which agitate the church, certain metropolitans acquire preponderating influence and power. Hence the

RAPID PROGRESS OF CHURCH OLIGARCHY, AND FORMATION OF THE PATRIARCHATE.

Among the clergy, *Archdeacons* are now next in influence to bishops.

Presbyters are appointed by the bishops; the bishops elected (except when imperial influence interfered) by the other bishops of the provinces, but with the concurrence of the churches; which, in the West, often elected without the concurrence of the other bishops.

End of the Meletian Schism; Flavian, at first the Meletian bishop, being recognised as bishop by all parties.

In Africa, Faustus revives Manichean doctrines for a little while. Augustin writes against him.

Christians again tolerated in Persia, through the influence of Maruthas, a Mesopotamian bishop, who had acquired the confidence of the king.

Priscillianists unite with other Spanish bishops.

401 *Origenist Controversy.* — The Origenist monks, persecuted by Theophilus in Egypt, take refuge in Palestine and other countries. Theophilus pursues them even to Constantinople, where Chrysostom is disposed to afford them protection, and endeavours, by his mediation, to effect a reconciliation.

The controversy now assumes the form of a sharp personal dispute between Chrysostom and Theophilus; the latter, as bishop of Antioch, having long been jealous of the power of the bishop of Constantinople. Theophilus summoned to Constantinople to answer for his conduct.

402 Epiphanius, at Constantinople, contends vehemently against Chrysostom and the Origenists.

403 Theophilus, having gained the Empress Eudoxia over to his side, presides in a council at Chalcedon (ad Quercum), before which charges are preferred against Chrysostom. Chrysostom deposed, excommunicated, and banished to Bithynia; but hastily recalled the same year, when he entered Constantinople in triumph. Theophilus obliged to retire.

† *Epiphanius.*

404 Machinations of Theophilus against Chrysostom. Eudoxia again offended, and Chrysostom banished to Caucasus, on the borders of Armenia and Cilicia. In his place of exile he labours assiduously for the benefit of his church.

† Paula, at Bethlehem.

Abolition of Gladiatorial Shows.

Pelagius, at Rome, writes Expositions of the Pauline Epistles, and instructs Coelestius in his opinions.

Vigilantius complains of the respect lately begun to be paid to martyrs and their relics; of the nocturnal celebration of divine worship; of the celibacy of the clergy; and of Monachism.

Jerome writes against Vigilantius, and declares that he ought to be put to death as a heretic.

Sulpicius Severus writes a Jewish and Christian Church History.

405 Severe laws against the Donatists; punishing their laity with confiscation of property, and their bishops with exile. Augustin is at first opposed to such measures, but afterwards he defends the use of violence in order to bring men over, for their own good, to the Church, in which salvation may be obtained. *Early apology for ecclesiastical usurpation and tyranny.*

Importance of the patriarch of Rome increased by the removal of the seat of civil government from Rome to Ravenna, under Honorius.

407 Irruption of the Vandals, Sueves, and Alans, into Gaul.

— Chrysostom ordered to a more severe place of exile on the Black Sea. He *died* in course of his removal, near Comana in Pontus.

N.B. The persecution of Chrysostom gave rise to a difference between the Greek and Roman Churches, which continued until due respect was paid to his memory under Theodosius II. in 438.

Christianity having been made the Religion of the State, and many persons having been induced to profess the Gospel, who were secretly attached to their ancient superstition, occasion was hence given to the intro-

duction of many human inventions and superstitious practices into the Church, for the purpose of meeting the depraved taste of these nominal converts to the Faith. These practices exerted an influence upon the doctrines of the Church.

407

Palladius fl.

In Africa, Augustin patronises *Monachism*, endeavouring to make the institution as useful as possible.

Coelicolæ.

The divine right of *Tithes* was zealously asserted by some Fathers about this time.

Origenist Controversies

were lost in the struggle against Chrysostom; they were not revived until the middle of the sixth century.

Advance towards the doctrine of Purgatory.

Augustin thinks it probable that the purgation of souls by fire, which Origen had taught, may take place in the interval between death and the day of judgment, instead of being deferred until the latter period.

408

THEODOSIUS II. (about eight years old) EMP. EAST.

Honorius continues to reign in the West. He causes Stilico to be put to death.

(The education of Theodosius was conducted under the influence of eunuchs and monks; hence, probably, he acquired an ascetic kind of piety, and that blind veneration of the clergy by which he was afterwards distinguished. His sister, Pulcheria, also had great influence in the administration of affairs throughout the reign.)

409

Alaric plunders Rome.

The Vandals, Sueves, and Alans, pass the Pyrenees, and establish themselves in Spain.

Paulinus, Bishop of Nola, a Christian poet.

410 Synesius, Bishop of Ptolemais. He denied the doctrine of the Resurrection.

— † *Ruffin.* † Nonnus, a Christian poet.

— * The Roman Legions withdrawn from Britain.

Pelagians.

Pelagius propagates his opinions at Rome.

Hitherto it had been the constant doctrine of the Church, that man, as he is now born into the world, is not in his originally perfect and upright moral condition; that, accordingly, no mere development or cultivation of his own faculties is sufficient to enable him rightly to fulfil the end of his existence, or to attain to the state and happiness for which he was designed; but that, on the other hand, human nature, in its present corrupt state, having lost its original affinity or likeness to God, and being disturbed by an ungodly principle of selfishness, man stands in need of an inward change by the almighty power of God, in order to be able to live according to his original nature, and to do good, with real holiness of heart. During the first four centuries this was, in general, the doctrine of all divines; but there were certain special points on which they were not entirely agreed; and they differed particularly in attempting to define *the relation of the remaining moral faculties of man to the divine power*. This difference subsisted chiefly between the Eastern and Western Churches, and also between certain portions of the latter. The chief writers of the West, especially Tertullian and Cyprian in the third century, Hilary of Poitiers, and, more particularly, Ambrose, in the fourth, gave prominence to the doctrine of man's corruption, and the necessity of a change or conversion of his nature by divine grace; but the Alexandrian teachers, on the other hand, especially Clement, and other Orientals, *e.g.* Chrysostom, placed in the foreground the doctrine of the power of man's remaining free will, as working before and together with divine grace. In the fifth century, these two systems were brought out in their full difference, and

openly arrayed against each other; the latter especially being pushed to such an extreme as actually to oppose the earlier doctrine of the Church. This took place in the course of the *controversy between Augustin and Pelagius*.

411 *Conference at Carthage between Catholics and Donatists*, under the presidency of Marcellinus, imperial commissioner. Bishops present, 286 Catholic, 279 Donatist. The chief points of debate were, whether Felix of Aptunga, who had ordained Cæcilian, was a traditor or no; and whether a church loses its character as such by holding communion with unworthy members? Each party adhered to its former positions: the president decided against the Donatists.

Severe laws framed against the Donatists tended henceforth to diminish their numbers. But some remains of the party existed until the end of the next century.

— John Cassian, author of “*Monastic Conferences and Institutions*” (*Collationes, Institutiones*), founds two monasteries at Marseilles.

— *Pelagians.*

(411.) Pelagius and his friend Cœlestius go to Carthage. Pelagius, afterwards, to Palestine. In 412, Cœlestius was summoned before a council at Carthage, to answer a charge of heterodoxy brought against him by Paulinus. The council discussed two propositions of Cœlestius: 1. That the sin of Adam had affected only himself, not the whole human race. 2. That children are born into the world in the same condition as that in which Adam was before the fall; also the question, whether human nature is corrupt since the fall or not? Cœlestius refused to retract his opinions, and was excommunicated.

(Babylonian Talmud compiled.)

412

Irruption of the Visigoths into Gaul.

Rufus, Bishop of Thessalonica, vicar (apostolical) of the patriarch of Rome.

412 † Theophilus of Alexandria.

— Augustin begins his treatise *De Civitate Dei*.

Jerome writes against the Pelagians.

414 Irruption of the Burgundians into Gaul.

— Persecution of Christians in Persia, in consequence of the imprudent zeal of Abdas, Bishop of Suza, who demolished a heathen temple, and refused to rebuild it.

415 Visigoths in Spain take Barcelona.

— Theodosius issues an edict against Gamaliel, Patriarch of the Jews, who was active and powerful in his opposition to the Christians.

— Cyril expels the Jews from Alexandria.

Relics of St. Stephen and other saints, said to be discovered and translated.

The Vandals, Sueves, Visigoths, and Burgundians, after their irruptions into Gaul and Italy, become (Arian) Christians. Perhaps the Burgundians had been converted before they left the banks of the Rhine.

Pelagians.

(415.) Pelagius accused by Paul Orosius, a Spanish presbyter, before a council at Jerusalem, and by two Gallic bishops, Heros and Lazarus, before another council at Diospolis; but acquitted. His doctrine was more in accordance with that of the Oriental Churches than with the tenets of the West; and his explanations were deemed satisfactory.

Augustin maintains the doctrines of the total corruption of human nature, original sin, irresistible grace, and the absolute decrees of election, against Pelagius. His system finds general acceptance in the West. Innocent I. favoured it. Zosimus at first (417) inclined to Pelagius, but was afterwards (418) induced to join in condemning him.

416 *Innocent I., Bishop of Rome, requires all Western Churches to conform to the customs of the Church of Rome.*

416 Council at Carthage, against Pelagius : appeals for aid to Innocent of Rome. Innocent opposed to Pelagius.

417 Pelagius and Coelestius repair to Rome. Zosimus, the new patriarch, satisfied with their explanations and statements.

— † John, Bishop of Jerusalem.

418 Council at Carthage condemns Pelagianism. The Emperor Honorius publishes a *Sacrum Rescriptum* against Pelagius. Zosimus assents to the decree of the council. Eighteen Pelagian bishops in Italy deposed.

Paul Orosius publishes a Roman History as an apology for the Christian religion against the objections of the Heathen.

The African bishops refuse to acknowledge the appellate jurisdiction of the patriarch of Rome.

419 At Rome there are now twenty-six churches, and more than seventy presbyters.

— In the West, Augustin and his system triumph in opposition to *Pelagian* tenets. Julian, a Pelagian bishop, writes against Augustin.

420 † Jerome.

AGE OF
CONTROVERSY, POMPOUS CEREMONIAL,
RISING SECULAR POWER, AND GROWING CORRUPTION,
OF THE CHURCH.

— Persecution rages in Persia under Baranes V.

Augustin actively engaged in controversy against the Pelagians and Donatists. He speaks of *the purification of the soul by fire after death* as not improbable.

Coelestinus, Patriarch of Rome, zealously opposed the Pelagians.

Marius Mercator writes against them.

424

VALENTINIAN III. EMP. WEST.
Theodosius is still Emperor of the East.

About this time all mention of Jewish patriarchs is lost in history.

425

Simeon Stylites attracts attention in Syria.

Edict of Valentinian against the Pelagians.

In the East only a few Heathen temples remain; the Heathen excluded from offices and posts of honour. Valentinian III. makes it a capital offence to go over from Christianity to Heathenism, or to assist at Heathen sacrifices.

The revenues of the Church have now become very large; having been continually augmented by testamentary bequests and voluntary contributions. The celibacy of the clergy also tended to the same result.

Rise of the Semipelagians.

A party of theologians in southern Gaul, with John Cassian of Marseilles (a pupil of Chrysostom) at their head, assert the necessity of the cooperation of divine grace and the human will, maintain that God works differently in different men, and reject the doctrine of predestination as a vain speculation of mischievous tendency. They were called at first Massilians; afterwards, by scholastic writers, Semipelagians.

—

At this date the History of Philostorgius ends.

426

Augustin writes his *Retractationes*. — His great work, *De Civitate Dei*, published.

Christians again tolerated in Persia.

Some monks of Adrumetum deduce from Augustin's doctrine of absolute predestination the inutility of moral endeavours, and the injustice of punishment for sin. Augustin answers them in his books, *De Gratiâ et Libero Arbitrio*, *De Correptione et Gratiâ*.

428

Nestorius, a monk and presbyter of Antioch, made patriarch of Constantinople.

NESTORIAN CONTROVERSY.

The term *θεοτόκος* begins now to be generally applied to the Virgin Mary; Nestorius objects to its use. Cyril of Alexandria takes part against Nestorius. Rise of a controversy concerning the relation and union of the divine and human natures in Christ. Nestorius suspected of Photinianism and Samosaténism.

Augustin defends his system against the Semipelagians in two treatises concerning Predestination and Final Perseverance.

428 † Theodore, Bishop of Mopsuestia.

429 The Vandals pass over into Africa.

— Theodosius the Younger issues an edict imposing civil disabilities on the Jews, and prohibiting the erection of any new synagogues.

— Hilary, Bishop of Arles.

— At this date the History of Theodoret ends.

Prosper of Aquitain publishes a poem against the Semipelagians.

430 † AUGUSTIN.

† Synesius, Bishop of Ptolemais.

— The Franks pass the Rhine, and occupy part of Belgic Gaul. *Foundation of the kingdom of France.*

— *Council of Rome, against Nestorius*, in which he is declared a heretic, and deserving deposition. Coelestinus refers the matter to the decision of Cyril of Alexandria, as vicar of the Roman see. Cyril summons Nestorius to Alexandria, where he convenes a council, which proposes twelve propositions to be anathematized by Nestorius. Nestorius in return requires Cyril to anathematize twelve counter-propositions, and charges him with Apollinarianism.

431 COUNCIL OF EPHESUS (THIRD GENERAL),
convened by Theodosius at the request of Nestorius.

Unfair proceedings of Cyril and his party. Nestorius condemned. Θεοτόκος established as the title of the Virgin Mary. Errors of Coelestius, the friend of Pelagius, denounced. Syrian and other Oriental bishops, upon their arrival, annul the former decrees of the council, condemn the propositions of Cyril as heretical, and excommunicate Cyril himself. The emperor proposes to institute a new examination; but Nestorius, dreading the influence of Cyril at court, retires to his monastery.

Patriarchs forbidden to exercise jurisdiction over churches not originally subject to their respective sees.

431

† Paulinus, Bishop of Nola.

(431, 432.) Two edicts of Theodosius, by which the right of asylum was formally granted and secured to Christian churches and their precincts.

In Crete many Jews embrace Christianity, having saved themselves from the delusions of a Jewish impostor.

432

* Patrick (or Succath, a native of Scotland) begins to preach Christianity in Ireland.

Although Pelagianism was condemned by the Council of Ephesus, yet the opposite (Augustinian or Occidental) system was never established in the East.

The Nestorians separated themselves from the Catholic Church after the Council of Ephesus. They suffer persecution. Many of them settle in Persia. N.B. Nestorians maintain, that in the person of Christ there is no hypostatical union of the divine and human natures, but only an union of will and affection.

433

Attempts at reconciling the Alexandrian and Antiochenian parties. Cyril subscribes a confession of faith drawn up by Theodoret, substantially Nestorian, but avoiding the condemnation of Cyril's propositions. Sentence of deposition against Nestorius confirmed. Compromise unsatisfactory to both parties. At length Theodoret yields to the wishes of the emperor; and Alexander, Bishop of

Hierapolis, and Meletius, Bishop of Mopsuestia, adhering to the Nestorian cause, are deposed and banished. Nestorius was banished to the great Egyptian Oasis, and afterwards to the Thebaid, where he died. His writings were burnt by order of the emperor.

Continued attempts to spread Christianity among the Nomadic Arabs. Influence of the Jews prejudicial.

Persecution of the Catholics in Africa by the (Arian) Vandals.

Theodosius takes an active part in the Nestorian controversy.

434 Edicts of Theodosius II. and Valentinian (434), of Valentinian and Marcian (454, 455), of Leo and Anthemius (470), of Zeno soon after, and of Anastasius, favour the *increase of Church property*, and forbid its alienation.

Prosper writes against the Semipelagian doctrines of Cassian.

Vincent of Lerins writes his *Commonitorium*. (Semipelagian tenets find general acceptance among the monks of southern Gaul, including Vincent.)

The Athanasian Creed was probably composed about this time for the use of the Gallican Church.

435

† Cassian.

438

(Theodosian Code.)

439

At this date the Histories of Socrates and Sozomen end.

Salvian. Treatise on Providence.

Christian morality declines.—Two distinct codes of morals gradually formed, one for perfect Christians, and another for the more common class of believers;—the former consisting of mysticism and ascetic or overstrained virtue, — the latter in the performance of outward ceremonies and ritual observances. The distinction itself un-

sound and mischievous; the morality, to a great extent, perverted or fictitious.

History now records fewer examples of high Christian character than before. Complaints of the Fathers, and decrees of councils, lead us to fear that *impiety and disorderly conduct* prevail within the borders of the Church to a melancholy extent.

SUPERSTITION MAKES RAPID PROGRESS.

The numerous controversies of this age tend to foster and propagate an undue respect for human authority and opinion in matters of faith.

Salvian speaks of pious bequests to the clergy as a kind of purchase of salvation (*redemptio animæ*).

The Aristotelian logic begins to rise into repute after the time of Augustin. Attachment to Plato and his system diminishes in proportion to the increasing unpopularity of Origen.

440 LEO I. OR THE GREAT, PATRIARCH OF ROME, remarkable for his extension of the power of the Romish see, — his opposition to the claims of the patriarch of Constantinople, — and his successful defence of the orthodox faith.

441 Council of Orange, under Hilary as Metropolitan.

The acts of this council indicate remarkable discrepancies between the ecclesiastical observances of Rome and Gaul.

During the early part of this century, disputes among the Gallican bishops, followed by reference to Rome, contribute to advance the influence of the Roman see.

— Right of asylum conferred upon churches in France by the Council of Orange.

442 Huns, under Attila, threaten Constantinople; Theodosius buys them off, by consenting to double the annual tribute already paid.

Predestination.

Some adherents of Augustin's system (*e. g.* Leo) are now disposed to teach the doctrines of free grace gener-

ally, without giving prominence to the tenets relating to predestination. Others state the latter doctrine broadly, and without due moderation or caution.

Sedulius, Claudius, Marius Victor, and Dracontius, Christian poets, fl.

* Pelagianism had now made great progress in Britain. About this time, two Gallic bishops, Germanus and Lupus, were called over to assist in refuting and suppressing this scheme of doctrine.

* Some suppose that *the Gallican Liturgy*, of Oriental origin, was introduced into *the British Churches* by the bishops who came over to assist in refuting Pelagian doctrines.

444 Dioscurus, a violent man, patriarch of Alexandria. By a council (probably at Besançon) under Hilary, Celidonius is deposed. Celidonius goes to Rome, where Leo receives him to communion, and orders his restoration.

Leo I. appoints Anastasius, Bishop of Thessalonica, as his vicar in Illyricum.

—

† Cyril of Alexandria.

445 Valentinian III. enacts that all bishops of the Western Empire should obey the Bishop of Rome, and should be bound to appear before him at his summons, as Rector totius Ecclesiæ, possessing supreme authority by virtue of “Petri meritum, jura urbis, et synodum (Sardic.).” Severe edict against the Manichees.

Leo issues a sentence of excommunication and deposition against Hilary, Bishop of Arles — thus usurping jurisdiction over Gallic Churches.

446 Leo claims jurisdiction over the bishops of Africa. He assumes a tone of superiority also in a letter to Dioscurus, Bishop of Alexandria.

The supreme authority of the bishops of Rome was not yet generally acknowledged in the West; much less in the East.

- 446 * Conference at Verulam between Orthodox and Pelagians.

Union of two natures in Christ.

In Egypt attempts were still made to establish the Alexandrian doctrines concerning the person of Christ, in opposition to those of Antioch; while in Syria a struggle was maintained against the so-called Monophysites of Egypt.

Eutyches, an abbot of Constantinople, maintains that there was only one nature in Christ after his incarnation. Hence his followers were called *Monophysites* or *Eutychians*; and thus begins the Eutychian Controversy.

- 447 Leo forbids the Sicilian bishops to baptize on the Festival of the Epiphany, and enjoins the administration of the rite at Easter and Whitsuntide only.

The Seven Sleepers said to awake after a sleep of about two hundred years.

- 448 Theodosius makes peace with the Huns, under promise of paying a heavy tribute, and with other humiliating conditions.

— † Vincent of Lerins.

— Council of Constantinople, under Flavian. *Eutyches condemned and deposed*, notwithstanding that Dioscurus, Patriarch of Alexandria, and the Empress Eudocia, espouse his cause.

- 449 Council of Ephesus, without the Antiochenian bishops, called the *Synod of Robbers*, proclaims Eutyches orthodox, and restores him to his dignity. Flavian, Theodoret, and other bishops, deposed. Proceedings of the council marked by violence, and even force of arms, whence its appellation.

Temporary triumph of Monophysites in the East.

Council at Rome declares the acts of the Council of Ephesus invalid.

Philoxenus, Bishop of Hierapolis in Syria. Syriac translation of the New Testament.

449 † Hilary, Bishop of Arles. † Isidore of Pelusium.

450

MARCIAN, EMP. EAST.

Valentinian III. still reigns in the West.

— * Anglo Saxons land in England under Hengist and Horsa.

— † Eucherius, Bishop of Lyons. Moral Treatises.

Differences between Jews and Christians confirmed and augmented.

The completion of the Babylonian Talmud, which is a bulwark of modern Judaism; the introduction of religious veneration of saints and relics in the Christian Church; disputes concerning the divine nature, which had long existed among Christians; and severities exercised against themselves,—had contributed to confirm the Jews in their prejudices against the Gospel and its adherents.

Pictures in churches. During this century, the use of pictures in churches, as a means of exciting devotion, becomes general, not without some admixture of superstition.

Infant Baptism had now become general.

The Council of Chalcedon made some good canons respecting the discipline of the clergy, and against bribery and corruption, in the matter of their ordination and appointment.

* Monastery of Bangor founded about this time.

The avarice and rapacity of the clergy had now reached an enormous height, as appears from a treatise of Salvian, “Adversus Avaritiam,” which is, in fact, a defence of ecclesiastical avarice.

Alms are now generally regarded as a means of purchasing forgiveness of sins.

Marriage of the clergy discountenanced by successive synods; e.g. Orange, 441; Arles, 452; Angers, 453; Tours, 461; Vannes, 465.

The bishops of Rome recommend and promote *clerical celibacy*.

451

Irruption of the Huns under Attila into Gaul.

—

Valentinian and Marcian publish an edict forbidding all persons, under penalty of confiscation of their property, to enter or resort to Heathen temples for the purposes of worship.

—

Flavian and his friends having sought the support of Leo the Great, who had given his opinion against the Eutychian doctrines, and pointed out the true medium between those tenets and Nestorianism, appeal was made to a new council to be regularly convened. Hence,

—

COUNCIL OF CHALCEDON (FOURTH GENERAL), convened by the Emperor Marcian. Doctrines of Eutyches and Nestorius condemned as heretical. The bishop of Constantinople declared to possess equal rights and privileges with the bishop of Rome, and to be the second in rank. The bishops of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, recognised as patriarchs of the Universal Church. Acts of the late Council of Ephesus annulled; and Dioscurus, who had presided in it, deposed and banished.

The Council of Chalcedon determined the Catholic Faith to be, that, in the person of Christ, the two natures, divine and human, are inseparably united, but without confusion. More particularly, that the one Son of God, Christ, is of one substance with the Father according to his Godhead, and with men in all things, sin only excepted, according to his manhood; and that this one Christ subsists in two natures, which are united without confusion or division. Accordingly, by this council, Eutychianism (the confounding of the Godhead and manhood in one nature), and Nestorianism (the dividing of the Godhead and manhood into two persons), were equally condemned.

Nestorian doctrines are propagated in Syria and Armenia by the Abbot Barsymas.

451 (Proclus succeeds Syrianus at Athens as professor of the Eclectic Philosophy.)

452 Attila devastates the north of Italy. (Refugees contribute to the foundation of Venice.)

— Leo persuades Attila to retire from Italy without attacking Rome.

— Proterius, Patriarch of Alexandria, irritates the dissatisfied Monophysite party, at the head of whom are a presbyter, Timothy Ælurus, and a deacon, Peter Mongus.

— * Pelagians banished from Britain.

453 *Death of Attila.* Soon after his death his kingdom was weakened by internal dissensions, and the Huns retired to the border of the Black Sea and their old Asiatic territory.

454 Valentinian kills his general Aëtius.

* About this time many of the Irish were converted to Christianity by means of Patrick. Several new bishoprics were erected in England.

Faustus, Bishop of Rhegium.

455 Valentinian III. killed by Maximus, in revenge for his adultery.

MAXIMUS, first, and, after his death, AVITUS, EMP. WEST.

Marcian still reigns in the East.

— Vandals, under Genseric, plunder Rome.

— Leo I. prevails upon Genseric not to destroy Rome with fire and sword. Genseric takes away, among other treasures, the sacred vessels which Titus had brought from Jerusalem.

Visigoths establish their dominion in Spain.

456 † Theodoret. † Petrus Chrysologus.

457 † Ibas, Bishop of Edessa.

457 (457.) Timothy Ælurus (Eutychian) forcibly gains possession of the patriarchate of Alexandria; the Catholic patriarch, Proterius, murdered.

— *LEO THE THRACIAN, EMP. EAST.*

MAJORIAN, EMP. WEST.

The Abbot Severinus propagates the Gospel in Bavaria.

Leo recommends *private confession of sins* to a priest, in preference to public confession. This practice of private confession contributed to increase the influence of the clergy to a dangerous extent.

458 The Emperor Leo collects the subscriptions of the Eastern bishops to the canons of the late Council of Chalcedon; of these, sixteen demand an explanation of the phrase "two natures."

459 Timothy Ælurus banished from Alexandria, upon the interference of the emperor. Timothy Salophacialus, a judicious and moderate Catholic, made patriarch in his room. Peace for a time in the Church of Egypt.

460 (al. 455. al. 439.) * Patrick, Bishop of Armagh.

* Saxons dominant in England.

461 Majorian dethroned by Ricimer.

SEVERUS, EMP. WEST.

Leo the Thracian is still emperor of the East.

— † Simeon Stylites, the Elder. Prosper of Aquitaine, private secretary to Leo I., a Christian epigrammatist.

Hilary, Patriarch of Rome, claims the primacy of St. Peter. Interferes in the affairs of the Gallican Churches. Refers to the decree of Valentinian, enacting that all bishops should submit to regulations made by the bishop of Rome.

463 Hilary founds two libraries in the baptistery of the Lateran Church at Rome.

This is the first mention in history of libraries belonging to Roman bishops; such however, no doubt, had already been formed.

Monachism.—A monastery (*studium*) built at Constantinople for the *ἀκοίμητοι*, watchers,—a class of Cenobites, who professed to keep up a continual course of divine worship, day and night.

— Peter the Fuller, a Monophysite monk of Constantinople, made patriarch of Antioch, where he occasions disturbances by adding to the Trisagium the words “who was crucified for us.”

Hilary reprimands Mamertus, Bishop of Vienne, for having acted as metropolitan within the limits of the province assigned by himself to the bishop of Arles.

465 Hilary, in a council at Rome, decides *authoritatively* some affairs of Spanish Churches, concerning which certain bishops of that country had sought his *opinion* and *advice*.

— Severus murdered. Ricimer rules the West.

467 ANTHEMIUS, EMP. WEST.

Leo the Thracian still reigns in the East.

It is said, but upon slight authority, that Anthemius at one time meditated the restoration of Heathen superstition. But, about this time, Anthemius and Leo published a severe edict against the performance of Heathen rites; enacting that if any man should perform such rites upon another's estate, or in his house, with the knowledge of the owner, the property of the latter should be confiscated, and himself should be deprived of his civil rank; or, if of no rank, should suffer corporal punishment, and either be sent to the mines, or at least condemned to perpetual exile.

About this time, it was ordained that the revenues of churches should be divided into four parts (varying, perhaps, in their relative proportions); namely, one for the bishop, another for the rest of the clergy, the third for maintaining the fabric of the church, and the fourth for the benefit of the poor.

469 Leo and Anthemius prohibit the obtaining of bishoprics by purchase.

— Solemn processions, called *Rogations* or *Litanies*, instituted about this time by Mamertus, Bishop of Vienne.

Faustus protests against both the doctrine of Predestination (as it had been taught by Augustin) and the errors of Pelagius.

471 Peter the Fuller, Patriarch of Antioch, banished.
— † Paul Orosius, friend and pupil of Augustin.
Sidonius Apollinaris, Bishop of Clermont, fl.

472 Ricimer takes and plunders Rome.

OLYBRIUS, EMP. WEST.

Leo the Thracian continues Emperor of the East.

Death of Ricimer.

Acacius, Patriarch of Constantinople, contends vehemently with Simplicius for his equality of privilege and rights, as established by the twenty-eighth canon of the Council of Chalcedon.

ADVANCE OF THE PATRIARCHATE.

Archbishops (in part) supply the place of metropolitans. Higher orders of clergy oppress the lower; and the rights of the people lost.

To the superior orders of clergy are added, Patriarch's Vicars, Archpriests, Archdeacons, Abbots and Archimandrites (the monks now beginning to reckon themselves among the clergy).

The ecclesiastical learning of the times exerts an unfavourable influence upon general literature, and holds it in check.

473

GLYCERIUS, EMP. WEST.

—

† Claudianus Mamertus, a presbyter of Vienne.

474

LEO III., and afterwards ZENO, EMP. EAST.

JULIUS NEPOS, EMP. WEST.

475

ROMULUS AUGUSTULUS, EMP. WEST.

—

Fresh Monophysite disturbances in Egypt.

—

Semipelagians.

(475.) At the Councils of Arles and Lyons, the Presbyter Lucidus, a promoter of the strict Augustinian system, was compelled to retract his opinions; and the Semipelagian system of Faustus, Bishop of Rhegium, was sanctioned as orthodox.

In Africa and Italy the Augustinian system is retained.

Odoacer, general of the Heruli, defeats and deposes Romulus.

476

END OF THE WESTERN ROMAN EMPIRE.

Odoacer, King of Italy and Noricum.

—

BASILICUS, EMP. EAST,
after the Deposition of Zeno.

—

Timothy Ælurus again Monophysite Patriarch of Alexandria. Succeeded by Peter Mongus.

Catholics in Africa persecuted by the Vandals.

477

ZENO, EMP. EAST, restored.

Zeno destroyed a Heathen temple, which had remained near Constantinople. He caused the Samaritans to be driven from Mount Gerizim, and a church, dedicated to the "Mother of God," to be built on its summit. Some of the Samaritans embrace Christianity.

477 Monophysite patriarchs of Alexandria and Antioch expelled.

478 Death of the patriarch of Alexandria: — the Catholic party elect as his successor John Talaja; the Monophysites, Peter Mongus. The latter, by the aid of Acacius, Patriarch of Constantinople, and the Emperor, confirmed in his dignity. Peter's plan for the union of parties.

Zeno endeavoured to promote peace between the conflicting religious sects of his day.

About this time great complaints were made concerning the vices of the clergy.

Gelasius of Cyzicum composes a History of the Council of Nicæa.

480 Simplicius, Patriarch of Rome, appoints Zeno, Bishop of Seville, his vicar in Spain.

— Benedict born at Nursia in Umbria.

— Boethius, ten years old, sent to Athens to study.

481 Clovis, King of the Franks.

482 Zeno publishes his HENOTICON, or Decree of Union, designed to reconcile the Catholics and Monophysites. The decree was approved and promoted by Acacius, Patriarch of Constantinople. Mongus subscribed the decree, which required disputants to abstain from all controverted terms, in stating the doctrine concerning the person of Christ. Violent Monophysites in Egypt withdraw from communion with the Patriarch Mongus (ἀκίφαλοι). Friends of the Chalcedonian Council suspect an intention

to favour the Monophysite doctrine. Great disturbances in connexion with this question during the reigns of Zeno and his successors.

† Severinus, Apostle of Noricum.

483 On occasion of the election of Felix as patriarch of Rome, Basil, prime minister of Odoacer, claims on behalf of the king a right of interference in such elections. (Afterwards protested against by Council of Rome, A. D. 502.)

484 Conference of Catholic and Arian bishops at Carthage. Felix, in a council at Rome, condemns, deposes, and excommunicates Acacius, Patriarch of Constantinople; who, in return, excommunicates Felix.

From this time to 519, no communion between the Eastern and Western Churches.

— † Salvian. † Faustus, Bishop of Rhegium.

485 Peter the Fuller subscribes the Henoticon; again admitted as patriarch of Antioch.

— † Barsumas, Bishop of Nisibis.

(† Proclus, an Eclectic philosopher.)

Æneas of Gaza, a Christian philosopher, fl.

Vigilius, Bishop of Thapsus, writes against Arian and Nestorian tenets. He is supposed by some to have composed the Athanasian Creed.

486 Clovis destroys the remains of Roman power in Gaul, and founds *the monarchy of the Franks*.

The Franks, at the time of their irruption into Gaul, were Heathens.

488 Theodoric and the Ostrogoths enter Italy.

— † Peter the Fuller. † Sidonius Apollinaris.

The Monophysites now obtain the aid of two able leaders, Philoxenus, Bishop of Hierapolis in Syria; and Severus, a monk, afterwards patriarch of Constantinople.

489

† Acacius, Patriarch of Constantinople.

AGE OF
AMBITION, USURPATION,
AND CONTENTION.

491

ANASTASIUS, EMP. EAST.

Anastasius accorded equal rights and privileges to the Catholics, Eutychians, and all other religious parties in his empire. He deposed turbulent and quarrelsome bishops of various sects.

Gennadius continues Jerome's List of Ecclesiastical Writers.

(Marcianus Capella, fl.).

Andreas, Bishop of Cæsarea in Cappadocia; Commentary on the Revelation of St. John.

493

Theodoric, King of the Ostrogoths, conquers Odoacer, and becomes king of Italy, Sicily, Provence, the South of Germany, Hungary, and Dalmatia. Resides at Ravenna. He restores prosperity to Italy.

Theodoric, himself an Arian, tolerant of the Catholics. Throughout his reign he grants protection also to the Jews.

† Gennadius.
Cassiodorus, fl.

494

Gelasius, in a council at Rome, asserts that the primacy of the Roman see is founded, not on the decrees of councils, but on the divine authority of our Lord's appointment (Thou art Peter, &c.). Alexandria declared to be the second church, and Antioch the third, in dignity.

The Council of Rome, under Gelasius, distinguishes between the canonical books of Scripture and apocryphal books. It also appoints certain writings of the Fathers, &c. to be read, and prohibits others. The genuineness of this decree is doubted. Probably, as it exists, it is interpolated.

N.B. The canon of Gelasius is substantially the same as that of Augustin and the Council of Carthage.

Communion in both kinds.

Gelasius (writing against the Manichees) strongly asserts that the Lord's supper cannot be rightly received by partaking of the bread only. He declares the dividing of the mystery to be an act of sacrilege.

Some refer the institution of the order of Canons Regular of St. Augustin to this date.

496 Clovis, King of the Franks, baptized by Remigius, Bishop of Rheims.

Dominion of the Franks contributes to the extension of the Catholic Church.

† Gelasius.

Anastasius II., Patriarch of Rome, disposed to moderate the claims of his see with reference to Constantinople. Opposed herein by many of his clergy.

498 After the death of Anastasius II., Symmachus and Laurentius are severally elected as his successors by two rival parties. The contest involves great disorder and bloodshed. Theodoric declares in favour of Symmachus.

499 Council at Rome, concerning election of patriarchs to the see.

The whole Persian Church, in a council, declares its adoption of Nestorian doctrines.

(Stobæus, Charisius, fl.).

END OF
THE
FIFTH
CEN-
TURY.

During this century, the doctrines of Scripture respecting the person and nature of Christ, — original sin, — free will, — the operation and means of divine grace, — were enforced and illustrated by many valuable definitions, proofs, and explanations.

END OF
THE
FIFTH
CEN-
TURY.

But writers of this age (orthodox Fathers) laid the foundation of various errors, such as — False doctrines concerning departed saints, the fable of purgatory, the fictitious authority of apocryphal books.

The Agapæ, or Feasts of Charity, have been discontinued.

The daily celebration of mass (the Lord's supper) had now become general in the West. It was consequently often performed by the priest alone.

Veneration for *martyrs and saints* succeeded by actual *adoration*. Frequent pilgrimages to their tombs. Increased importance of relics. These superstitious practices of the people were countenanced and promoted by the clergy and monks.

Of the new rites and ceremonies, institutions, or customs, introduced during this century, the following are the principal : — Raised pulpits in churches ; litanies ; the Trisagion ; rogation days ; the chanting of creeds.

And others of a more objectionable character ; such as — The worship of the Virgin Mary (promoted by the Nestorian controversies) ; increased pomp and splendour of vestments, &c. used during divine service ; the consecration of tapers to be used in churches ; private confession.

Three conflicting parties in the Church : one contending for the Henoticon without the Council of Chalcedon ; another for the Henoticon and the Council ; a third in favour of the Council without the Henoticon.

Patriarchs of Rome and Constantinople engaged in continual disputes respecting the extent and limits of their respective jurisdictions.

502

A council at Rome repeals the laws of Odoacer respecting the election of the bishop of Rome and the property of the Church.

503

Council at Rome (SYNODUS PALMARIS), convened by Theodoric, concerning some charges brought against Symmachus. Symmachus acquitted, and confirmed in

his dignity. Ennodius writes a defence of this synod, in which he bestows immoderate panegyrics on the Roman patriarch, and from which it appears that the foundation of the Papal power was already laid. In another council this work is approved, and the proposition maintained, that the bishop of Rome is not amenable to any human authority, and can be judged by none but God.

Western bishops manifest a disposition to acknowledge the patriarch of Rome as their head and governor, apparently with a view to consolidate and increase the power of the Church, as a body, against the temporal princes, many of whom were Arians.

Defensores.

By order of Anastasius (505), certain persons, chosen from the Orthodox, having professed their faith on oath in the presence of a bishop, were specially charged with the defence of the faith. They were entitled, from the nature of their office, Defensores.

The acts of the Synodus Palmaris (503) indicate a subjection of the Roman patriarchs and councils to the sovereign prince.

504

Thrasamund (Arian), King of the Vandals, banishes more than two hundred Catholic bishops of Africa, for having consecrated bishops contrary to his command. Symmachus receives and maintains the banished bishops.

Clovis, having by a course of treachery and cruelty established his sovereignty over all the Franks, pays great respect to the clergy, and is zealous for the propagation of Christianity throughout his dominions.

CONVERSION OF THE FRANKS.

This people, like their prince, repeated and assented to a creed which they did not understand; they were amused by a splendid, or at least imposing, ceremonial; listened with wonder to fabulous legends and reports of pretended miracles; paid a blind veneration and deference to the clergy; performed penance, and gave large gifts to churches and monasteries; and remained, as they for-

merly had been, a barbarous, ferocious, and licentious people. Such, alas ! was the conversion of the Franks.

Clovis, during his reign, sent a royal crown of gold, set with precious stones, as a present to "the Apostle Peter." Theodoric also made presents to the Roman Church.

Under pretence of zeal for the Catholic religion, Clovis now makes war upon the (Arian) Visigoths in Gaul.

Celibacy of the clergy. — At this period, the liberty of the clergy with respect to marriage appears to have been but little abridged, if at all, in the East.

Number and influence of monks continually on the increase. Profligacy generally prevails in the monasteries of the West ; fanaticism in those of the East.

506

The Council of Agde (held by permission of Alaric, the Arian king of the Visigoths) forbids the multiplication of *monasteries*, and makes many canons respecting the *discipline of the clergy*, — a subject which occupied the attention of many provincial councils about this time. It enacts that every member of the Church shall receive the Lord's supper at least three times in every year, namely, on the high festivals.

507

Clovis defeats and kills Alaric II. King of the Visigoths. Gaul is now in undisputed possession of the Franks.

510

Severus, a monk, opposed to the decision of the Council of Chalcedon, goes to Constantinople with a large body of adherents, and procures the deposition of the patriarch of that city.

The king of Persia (Cabades) favours the Christians, who are said to have miraculously assisted him in recovering a treasure.

BARBARISM OF THE MIDDLE AGES BEGINS.

Irruptions of the Barbarians into the West during this century very prejudicial to the interests of literature.

Learning preserved in the bishops' schools and monasteries. Here arts and sciences were taught very imperfectly; but great attention was bestowed upon the reading of the earlier ecclesiastical writers. The works of ancient authors preserved in the libraries of the monasteries; but the libraries of monks and churchmen were composed chiefly of ecclesiastical and ascetic works. Greek literature generally neglected; Latin poorly cultivated; rhetoric turned into bombast; liberal arts comprised within a few barren rules; study of philosophy abandoned and decried.

This barbarism almost extinguishes the light and life of Christianity; as the influence of the Church, in the course of its previous corruption, had already suppressed ancient literature.

Boethius, privy counsellor to Theodoric, King of the Ostrogoths, explains and recommends the Aristotelian philosophy; which hence rises in credit.

(The Masora, or Jewish criticism of the Hebrew text of the Old Testament, begun by the Rabbins of Tiberias.)

Doctrine of the Existence of God.

Augustin was the first who attempted to demonstrate this fact, or to prove it by reason. He endeavoured (in the manner of Plato) to deduce it from our ideas of perfect truth and wisdom. Boethius also (after the Stoics) sought to prove the existence of God, the supreme good, from our ideas of absolute perfection.

Doctrines of Grace and Predestination.

The Augustinian system now begins to find more acceptance in Gaul. Cæsar, Archbishop of Arles, especially pleads in its favour.

511

Death of Clovis. *First partition of the kingdom of the Franks*:—Theodoric I. at Metz; Chlodomir at Orleans; Childebert at Paris; Clotaire at Soissons.

Clovis had been a great patron of the clergy; had built and endowed many churches and monasteries; was the

founder of the French Church, as distinguished from the old Gallican; and was entitled "The Son of the Catholic Church,"—"The Great,"—and, by some, "The Pious."

511 By the Council of Orleans, laymen were forbidden to take holy orders without the command of the king, or the consent of some civil magistrate.

— The Council of Orleans makes regulations respecting *clerical discipline*; and establishes the use of litanies or rogations in France.

512 Severus and other Monophysite monks attempt to introduce at Constantinople the words "who was crucified for us," as an addition to the Trisagion, which had already been done by Peter the Fuller at Antioch. The emperor at first favours Severus and his party.

Violent religious commotions disturb the Eastern empire. The Emperor Anastasius, refusing to give exclusive support to the Orthodox, is regarded as a heretic and a persecutor.

— Insurrection of Vitalian, who lays siege to Constantinople.

514 In consequence of the insurrection of Vitalian, Anastasius is compelled to declare in favour of the Council of Chalcedon.

Christianity is now more widely spread, and more firmly established, than heretofore, in many parts of Germany and Switzerland.

516 The Slavi begin to spread themselves over Europe. By the Council of Tarragona bishops were permitted to associate with themselves in council a certain number of laymen as well as presbyters of their dioceses. Perhaps these laymen were not allowed to vote.

517 Sigismund, King of the Burgundians, renounces Arianism, and conforms to the Catholic Church. The labours of Avitus had probably contributed to this result.

517 The Council of Lyons inflicts ecclesiastical censure on a Burgundian nobleman who had married within the prohibited degrees.

518 JUSTIN I. EMP. EAST.

— *Justin repeals the Henoticon, and gives effect to the decrees of the Council of Chalcedon.*

Justin deprives reputed heretics of their churches (except, at first, the Arians, by virtue of his treaty with Theodoric).

Peace restored between the Eastern and Western Churches.

The Gothic and German princes retain their dominion over the clergy of all degrees, but support them with their favour, and contribute to the exaltation of their power.

About this time, regulations were frequently made concerning the withdrawal of the clergy from the jurisdiction of the civil magistrate.

Zacharias Scholasticus, Bishop of Mitylene in Lesbos, a Christian philosopher, fl.

521

War with Persia.

THE MONARCHY OF THE BISHOP OF ROME
GRADUALLY SUPERSEDES
THE OLIGARCHY
OF
THE PATRIARCHATE.

The title of Pope begins to be exclusively applied to the bishop of Rome.

Monophysite Controversies.

Many Monophysite bishops who were deposed during this reign repaired to Alexandria. Here arose dissensions among the Monophysites themselves; some asserting the corruptibility of our Saviour's body (Phthartolatræ, or

Severians, from Severus), and others insisting upon its incorruptibility (Aphthartodocetæ, Phantasiasts, or Julianists, from Julian, Bishop of Halicarnassus). The Phthartolatræ produced the Agnoetæ, or (from Themistius, a deacon of Alexandria) Themistians, who maintained that many things were unknown to Christ according to his human nature. The Aphthartolatræ again divided into the Actistetæ, who held that the body of Christ was uncreated, and the Ktistolatræ, who affirmed the contrary.

521 * Saxon Heptarchy in England in course of formation.

— † Ennodius, Bishop of Pavia.

523 † Hormisdas, Roman Patriarch.

524 Justin, by an edict, deprives the Arians of their churches in the East. Theodoric demands the restoration of these churches, threatening to withdraw his toleration of the Orthodox in Italy in case of refusal.

525 John I. goes to Constantinople at the instance of Theodoric, and obtains the restoration of the churches to the Arians. When he approached Constantinople, the emperor, and almost the whole city, came out to meet him, bearing wax tapers and crosses: the emperor prostrated himself on the ground, and did homage. He also caused himself to be crowned by the patriarch. (Some say, that John urged Justin to retain possession of the Arian churches.)

About this time, Dionysius the Less compiled his collection of the ancient canons, and of the decretal epistles of the popes from Siricius (384).

— Boethius put to death, — a Roman patriot and Christian philosopher. His zeal for Orthodoxy against the Arians probably favoured the unfounded charge of his having maintained a treasonable understanding with Justin, Emperor of the East.

— † Alcimus Avitus, Bishop of Vienne, a Christian poet.

526

Athalaric, King of the Ostrogoths.

—

John I. dies in prison. Disputes respecting the election of his successor. Felix III., Patriarch of Rome, appointed by the interference of Theodoric.

About this time, several councils made regulations concerning *ecclesiastical discipline*.

The Festival of the Purification of the Virgin Mary was established probably about this time, to supply the place of the Lupercalia, a heathen festival lately abolished.

527

JUSTINIAN, EMP. EAST.

During this reign, the Eastern empire advanced to a high degree of power and splendour, chiefly by means of the successes of the emperor's generals.

In the West, the Franks subdue the Alemanni, Bavarians, and Thuringians.

Justinian destroys the remnants of Paganism in his empire generally.

Some individuals, however, continued to retain, and even to profess, their attachment to the ancient superstition. Several writers employ their pen against Christianity during this century.

Many forced, and therefore insincere or partial, conversions to Christianity in the East during this reign, arising from the measures of Justinian for the suppression of idolatry, such as the burning of heathen books, destruction of images, penal statutes, imprisonment and flogging of the professors of Heathenism.

** Persecution, and gradual suppression, of Christianity in England under the Anglo Saxons.*

527

† Procopius of Gaza.

528

Justinian enacts, that when the bishopric of any town becomes vacant, the inhabitants shall nominate three persons, and then elect one of that number as bishop; that no one shall be eligible to the office who may have

children to provide for; and that no ecclesiastical appointments whatever shall be procured by purchase. Bishops and metropolitans forbidden to leave their dioceses or provinces without special licence or command.

529

Justinian (reviving and extending a law of Honorius) requires the bishop of every city to visit the prisons weekly, and to take cognizance of the condition and treatment of the prisoners, and associates them with the local magistrates in the administration of various civil affairs.

Pelagians and Semipelagians.

The Augustinian system of doctrine established in Gaul by the Council of Orange, in opposition at once to Pelagian and Semipelagian tenets. The decree of the council was confirmed by the Council of Valentia, same year, and by Boniface in 530.

Final triumph of the Augustinian or Church doctrines concerning Grace and Predestination over Semipelagian tenets.

Monachism.

Benedict of Nursia establishes his monastic rules and institutes. His intention was "to form an order whose discipline should be milder, their establishment more solid, and their manners more regular than those of other monastic bodies; and whose members, during the course of a holy and peaceful life, were to divide their time between prayer, reading, the education of youth, and other learned and pious labours." He distributed his monks into twelve monasteries, of which that on Mount Casino, in Campania, was the most celebrated. His rules demanded that every monk should pass through a period of probation (novitiate); that all should be bound by oath to a perpetual residence in their monastery, — to render implicit obedience to their superior, — to live in accordance with prescribed law, — and to occupy themselves in study or manual labour, especially in agriculture. Benedict also prescribed the education of youth as an especial duty.

This reformation soon spread beyond Italy, to Gaul, Spain, and other countries.

529 (Justinian's Code published; *Codex Repetitæ Prælectionis*.)

In the schools of monasteries, youths were trained to become monks rather than scholars; but from this time literature was, to a certain extent, encouraged amongst the monks, who had hitherto been taught to despise it, and especially to avoid the use of ancient (profane) authors.

Theological instruction was generally confined to the act of training the junior clergy to the performance of public offices of religion, and the committing of portions of Scripture to memory. Parish priests were ordered to keep the young unmarried readers in their houses, and give them such instruction.

Decline of Modern Platonism.

That system was gradually replaced by the Aristotelian philosophy, which was especially patronised by the Monophysites and Nestorians. The schools of Athens were closed by an edict of Justinian in 529.

530 Boniface, Patriarch of Rome; after a contested election. Great bribery and corruption now practised in the elections to this see. Roman senate passed a decree against these malpractices.

531 *Dispute between the patriarchs of Rome and Constantinople revived*, on occasion of an appeal from Stephen, Metropolitan of Larissa, to Boniface, against the sentence of Epiphanius, Patriarch of Constantinople. It appears that Stephen was eventually deposed, notwithstanding this appeal.

(Chosroes I. King of Persia.)

— Gothic kings in Italy assert and exercise the right of sanctioning the appointment, and confirming the election, of the patriarchs of Rome and subordinate bishops. Rates of payment for such confirmation. Justinian enacts that no one who has filled a civil office shall be eligible to the rank of bishop or presbyter in the Church.

532 † Boniface. Contests and great corruption at the election of a successor.

Justinian sanctions as orthodox the formula "God (one person of the Trinity) was crucified in the flesh."

533 First mention of the forged writings attributed to Dionysius the Areopagite, made this year, in course of a conference at Constantinople.

During this reign, Christianity is embraced by the *Abasgi*, between the Euxine and Mount Caucasus; the *Heruli*, beyond the Danube; *the Alans, Lazi, Zani, and other uncivilised tribes*. Many *Jews* also embrace the Gospel in the East. Justinian enacts that no Jew should be allowed to give testimony in civil causes against the Orthodox.

Cosmas Indicopleustes, in his Christian Topography, speaks of Christian churches at three places in the East Indies; namely, on the island Taprobane (Ceylon), on the coast of the Pepper Island (probably Malabar), and at Calliana.

Kingdom of the Vandals in Africa distracted by ecclesiastical differences.

— In France, Christians are forbidden to intermarry with Jews, by the second Council of Orleans.

534 Justinian made various laws respecting the condition and qualification of persons eligible to the several orders of the clergy; concerning the payment of fees, &c. on institution; and the age of ecclesiastical officers. (Lowest age of a presbyter, 35 years; of a deacon or subdeacon, 25; of a reader, 18; of a deaconess, 40.)

In 534 he commits to the bishops the execution of certain restrictions relating to the management of stage-plays; reproves the propensity of many of the clergy to gaming and theatrical amusements; and forbids deacons, presbyters, and bishops, to play at dice.

Growth of superstition in the Church, arising from the rapacity of the clergy, and the ignorance which generally prevailed. An opinion was propagated with industry among the people, that the remission of sins was to be

purchased by liberal gifts to churches and monasteries, and that the efficacious prayers of departed saints were to be bought by offerings presented to the Church.

Conquests of Belisarius in Africa, Sardinia, and Corsica. Power of the Vandals destroyed, and Africa reunited to the empire of the East.

534

Theodahat, King of the Ostrogoths.

Kingdom of the Burgundians overthrown by the Franks.

Justinian pays tribute to the Bulgarians, and to Persia.

535

Theodora, Justinian's queen, favours the Eutychians. By her influence, Anthimus, a Monophysite, was made patriarch of Constantinople.

Wars of Justinian against the Ostrogoths in Italy until 553, when their kingdom is destroyed.

536

Vitiges, King of the Ostrogoths.

—

Belisarius takes Rome, which remains in the power of the Greeks until 541.

Cassiodorus, seconded by Agapetus, projects the foundation of a theological school at Rome, in which candidates for the ministry should be educated by paid teachers or professors. But the design was frustrated by the continuance of war in Italy.

Cassiodorus greatly encourages literature among his monks; recommends the study of ancient authors as useful towards the exposition of Scripture; introduces the work of transcribing as a monastic employment; enjoins, above all things, the reading of Holy Scripture (with the best expositors and no other), combined with especial attention to the moral instruction contained in its plain narrative.

Sacred vessels of the Jews recovered from the Vandals, and distributed in various churches of Jerusalem, by order of Justinian.

Arians in Africa lose their churches.

During this century, the Christians of Abyssinia afford

protection to their brethren of Arabia Felix, who were persecuted by the Jews.

Justinian favours the increase and security of Church property.

The Council of Clermont sanctions the appointment of bishops by the votes of the clergy and people, with consent of the metropolitan.

536 Agapetus, at Constantinople (whither he had been sent by Theodahat to intercede with the emperor in favour of the Ostrogoths), refuses to hold communion with Anthimus, Patriarch of Constantinople, because he had been translated from another bishopric, and also was suspected of holding Eutychian errors. Anthimus is deposed by a council, and Agapetus consecrates Mennas, the new patriarch of Constantinople, at the suggestion of the emperor. The council condemns Monophysite doctrines.

Agapetus, in a synodal letter to the bishop of Jerusalem, speaks of Mennas as made patriarch by the appointment of the emperor, with the approbation of the clergy and people. Agapetus died at Constantinople.

537 Silverius, Patriarch of Rome, deposed and banished. His ruin effected by the machinations of Theodora and Vigilius with the support of Belisarius, Vigilius having engaged to annul the acts of the Council of Chalcedon, and to support Anthimus and his party.

538 Vigilius, Patriarch of Rome, elected by command of Belisarius. Some say that he fulfilled his promise to the queen: others that he refused, declaring that, as vicar of St. Peter, he could not patronise heretics; and that hereupon he was seized and carried prisoner to Constantinople.

After the conquest of Rome by Justinian, the emperor exercises the right of confirming the election of Roman patriarchs, and of receiving payment for the act.

— By the Council of Orleans, *Jews* are forbidden to appear in public during a prescribed period at Easter. The same council favours Christian slaves against Jewish masters.

The Monophysite Controversy

was continued by means of some Origenist Monophysite monks of Palestine: they made progress under the protection of Theodore Ascidas, Bishop of Cæsarea in Capadocia, who possessed the confidence of the emperor.

A Monophysite church was established in Armenia, under the patriarchate of a "Catholic bishop."

Celibacy of the clergy supported by edicts of Justinian in 530, 536, and 541.

538 Regulations respecting the punishment of delinquent clergy made by the Council of Orleans.

539 *Cassiodorus*, at the age of seventy years, retires to a monastery which he had founded—where he lived twenty-three years more. It has been disputed whether or not Cassiodorus and his monks are to be reckoned among the Benedictines.

Justinian enacts that *sponsors* may not marry their god-children, on account of *spiritual relationship*.

540 Justinian grants permission to the Jews to read Greek and Latin translations of their Scriptures, recommending especially the Septuagint; but prohibits the reading of the Mishna.

Reported conversion of Jews in Arabia Felix.

(540 to 545.) War of Justinian with Chosroes, King of Persia.

Chosroes severely persecutes the Christians in Persia. The church in that country never recovered from the effects of this persecution.

541 Totila, King of the Ostrogoths, recovers Italy.

Justinian confirms the clergy in the possession of various privileges and immunities; enacts that every archbishop, patriarch, and metropolitan, shall convene the bishops of his province once or twice every year; and forbids

bishops or presbyters to excommunicate without sufficient cause.

Further favours or privileges granted to Christian slaves against Jewish masters, by the fourth Council of Orleans.

About this time, the foundation of *the system of private patronage* in presentation to ecclesiastical benefices is laid by an edict of Justinian.

541

Justinian, urged by the friends of the Council of Chalcedon, publishes an *edict condemning the Origenist opinions*, propagated by the monks of Palestine. A council at Constantinople condemns the same error.

544

Theodore Ascidas, endeavouring to counteract the plans of the Chalcedonians, resolves to persuade the emperor to condemn certain earlier writers of the Anti-origenist or Antiochenian School, proposing this step as the best means of accomplishing the emperor's favourite object of bringing the Monophysites into union with the Catholics. Accordingly, in 544, Justinian published an **EDICT** condemning the person and writings of Theodore of Mopsuestia, the writings of Theodoret against Cyril's propositions, and the epistle of Ibas to Maris (*TRIA CAPITULA*), notwithstanding that the orthodoxy of Theodoret and Ibas had been recognised in general by the Council of Chalcedon. This step, intended as a means of accommodation, appeared to many as a measure in favour of Monophysite doctrine. Hence the distracting *controversy concerning the Tria Capitula*. The Eastern Church sided with the emperor; the Western resisted.

(Jornandes, a monk, some say bishop of Ravenna, historian of the Goths, fl.).

About this time, the councils in the West are occupied chiefly with matters of ecclesiastical discipline; while those of the East are engaged with points of theological controversy.

545

(or about 556.) † Dionysius Exiguus, a Roman abbot,

founder of the Christian system of Chronology, and compiler of the Decretals.

(† Tribonianus, chief compiler of the Justinian Code.)

The judicial authority of the bishops was increased during the reign of Justinian, but without power over the persons or property of offenders.

545 Jacobus Baradæus (or Zanzalus) ordained bishop of Edessa and apostle of the East by certain Monophysite bishops. He furnished the churches of Syria and Mesopotamia with presbyters and bishops, and united the various Monophysite parties of those countries in one church (Jacobites) under their own patriarch at Antioch. He died A. D. 578.

546 Vigilius, Patriarch of Rome (who had been appointed to the see by the influence of Theodora, on condition of supporting the Monophysite cause) refusing to concur in the sentence of the edict, is summoned to Constantinople. Here he yields to the influence of the court, and unites in condemning the Tria Capitula (Judicatum), with an oath to persevere in the part he had now taken.

547 * Saxon Heptarchy in England completed.
— Rome pillaged by the Ostrogoths under Totila.

Justinian commissions John, Syrian bishop of the Eutychian or Jacobite party, to preach for the conversion of the Heathen still remaining in Constantinople and Asia Minor. John baptizes seven thousand persons.

548 Council at Constantinople. Many Western bishops (especially Facundus) oppose the Edict. Vigilius afterwards persuades seventy Western bishops to subscribe his Judicatum; but others persevere in their opposition, supported by an able work of Facundus, *Pro Defensione Trium Capitulorum*.

549 The Fifth Council of Orleans declares the consent of the sovereign necessary to confirm the election of a bishop.

In France, the princes and nobles commit frequent depredations upon the great and increasing property of the Church.

Dedication of churches to the honour of saints.

The Tonsure, which had already been adopted by monks, becomes general among the clergy in the West.

Eleemosynary regulations by the Fifth Council of Orleans.

Fulgentius Ferrandus fl. Abridgment of Canons.

550 to 556. War with Persia.

Justinian imposes severe pains and penalties upon Jews and Samaritans.

The doctrines of Christianity are now greatly obscured by subtle philosophy and vain distinctions, more especially in the East.

Blind veneration of the clergy, and superstitious attachment to rites and ceremonies, continually on the increase, to the detriment of Christian truth. Superstition was greatly advanced; first, by the neglect of sound learning among the clergy; and, secondly, by the credulity of the barbarians who now received Christianity, and their fondness for the marvellous. But the clergy had now become the sole depositaries of the learning of the age, such as it was.

Celibacy of the Clergy.

Canons designed to check the marriage of the clergy were made by various councils during this century: *e. g.* Agde, 506; Gironne, 517; Toledo, 531; Auvergne, 535; Orleans, 538, 541, 549; Tours, 567; Auxerre, 578; Maçon, 585; Toledo, 589.

551 Vigilius refuses to assent to a second edict of Justinian confirmatory of the former; he excommunicates all who should defend the edict; flees from Constantinople, but is recalled.

552 Teias, King of the Ostrogoths, defeated by Belisarius and Narses.

553 Kingdom of the Ostrogoths destroyed. Justinian master of Italy and Sicily.

— Arians in Italy lose their churches.

— SECOND COUNCIL OF CONSTANTINOPLE (FIFTH GENERAL),

convened for the purpose of settling the controversy connected with the *Tria Capitula*. The council confirms all the religious edicts of Justinian. Vigilius and the Western bishops stand aloof. Vigilius publishes his *Constitutum*, at variance with the decrees of the council; thrown into prison; the following year revokes his *Constitutum*, and accedes to the decrees of the council. He died at Syracuse on his return to Rome, 555. His successor, Pelagius, recognised the council; but hence arose differences between the Church of Rome and other Western churches; and the object in view — an accommodation with the Monophysites — remained unaccomplished.

556 Justinian stipulates for greater toleration of Christians in Persia.

Justinian was distinguished during the greater part of his reign by his attention to the interests of the Church, and his zeal for Orthodoxy. But, at length, he fell under suspicion of heresy. He was influenced by his wife Theodora, a woman of great ability; formerly an actress, of loose character. He kept the bishops and clergy as much as possible under his own power. He published numerous edicts relating to the faith, worship, discipline, and property of the Church. Next to Constantine he was the chief (temporal) legislator of the Church.

Baronius censures him on account of this interference; and upbraids him with having taught and ruled in the Church, instead of having submitted to the teaching and government of her ministers. Perhaps, however, he legislated at the suggestion of the patriarch of Constantinople and other bishops; and certain it is that the clergy lost less by their dependence upon him than they gained by his countenance and support.

556 † Arator, subdeacon in the Roman Church, a poet.

557 The Council of Paris enacts that no *bishop* shall be *appointed* by royal mandate, or in any other way, against the will of the metropolitan and other bishops. It enforces ecclesiastical discipline.

Many canons for the protection of *Church property* were passed during this century: by the council of Rome, 502; council of Agde, 506; Orleans IV, 541; Orleans V, 549; Paris II, 557; Tours II, 567; Valence, 584.

558 Clotaire I. sole monarch of the Franks.

The barbarous tribes, now masters of the West of Europe and great part of the South, begin to amalgamate with the old inhabitants,—adopt some of their laws—agriculture and other arts of peace,—and embrace Christianity; but their credulity and ignorance are abused by the superstitions which had already been introduced into the Church, and their morals corrupted by the licentiousness of the conquered people: they introduce some of their own barbarous customs, e. g. duelling; extinguish or corrupt the Latin language. Feudal System.

The continued use of the Latin language in the provinces of Europe, which had been overrun by Barbarians, *contributes to increase the influence and power of the clergy.*

(Novellæ. — The Codex Repetitæ Prælectionis, Institutiones, et Novellæ, collected into a body of civil law — Corpus Juris Civilis Romani.)

In Spain the Sueves renounce Arianism, and adopt the Catholic Faith.

561 *Second partition of the kingdom of the Franks, between the four sons of Clotaire I. viz. CHARIBERT at Paris; GONTRAM, Orleans; CHILDERIC, Soissons; SIGIBERT, Metz.*

* Christianity received amongst the Picts and Scots. Columba, an Irish abbot, founds a monastery at Iona; (d. 597).

The Benedictine order of monks makes great and rapid progress, and threatens to absorb all others in the West.

— Liturgical regulations by the Council of Braga.

— Laws against the *Priscillianists*.

563 Council at Bourdeaux, under Leontius, deposes Eme-rius, whom Clotaire had appointed bishop of Santones by royal mandate. Charibert (son of Clotaire) confirms the appointment, and imposes a fine upon Leontius and the other members of the council, as a punishment for contumacy.

Justinian, at the close of his life, was engaged in a fruitless attempt to exalt the opinions of the Aphthartodocetæ to the rank of orthodoxy.

† Cassiodorus, after 562.

— Martin of Braga. Collection and translation of the decrees of councils.

(† Procopius.)

565

JUSTIN II. EMP. EAST.

The Monophysites now begin to form a distinct sect.

Several minor sects arose out of the Monophysite controversies. — About this time, John Philoponus, a grammarian of Alexandria, propounds a Tritheistic system, founded upon an erroneous application of the Aristotelian Realism to the doctrine of the Trinity. Damian, Monophysite Patriarch of Alexandria, contending against Philoponus, verges towards Sabellianism (Damianites).

Stephen Niobes denied that there was any difference between the two natures of Christ after their union (Niobites).

567 Two Gallic bishops, deposed by a council at Lyons for disorderly conduct, appeal to the patriarch of Rome, who effects their restoration. They were afterwards deposed again for fresh and more flagrant misdemeanours.

— A council at Tours enacts that no fees shall be taken at ordinations.

Severe edicts against the Jews renewed by Justin II.

568 Lombards, under Alboin, invade Italy, and erect a new kingdom at Ticinum (Pavia). Greeks retain Southern Italy (Exarchate of Ravenna), with dukes of Rome and Naples dependent.

Some Christians among the Lombards. By degrees all the Lombards adopt Arianism, and thus restore the ascendancy of that creed in their part of Italy.

570 (Mohammed born at Mecca.)

572 Justin (in alliance with Turks from the river Don) at war with Persia.

— The Council of Braga requires metropolitans to give early notice of the time of Easter. Regulations concerning episcopal visitations, fees, and offerings.

Revenue of the Church very large. Clergy more and more separated from laity. False and arrogant claims of the clergy. Esteem and veneration of relics continually increase.

Ecclesiastical writers are now occupied, for the most part, in collecting the opinions and sayings of earlier authors, or in allegorising.

Ancient superstitions are still maintained, to a certain extent, by the learning and eloquence of some of their apologists, and especially by means of surviving ceremonies, festivities, monuments, and vulgar prejudices.

573

Incursions of the Avars in the West.

In Gaul many *Jews* were compelled by Childebert to receive baptism.

578

TIBERIUS II. EMP. EAST.

Hormisdas V. King of Persia.

Lombards lay siege to Rome.

† Johannes Scholasticus.

MONASTIC SCHOOLS.

Columban establishes his rule of monastic discipline in Ireland, Gaul, Germany, and Switzerland.

581

At the Council of Maçon it was enacted that no *Jew* should sit down in the presence of a bishop without special permission.

The acts of the Council of Maçon held this year, the first document in which the term *archbishop* occurs, instead of metropolitan.

582

MAURITIUS, EMP. EAST.

John the Faster, Patriarch of Constantinople.

584

Visigoths overcome the Sueves, and thus complete the conquest of Spain.

585

Second Council of Maçon. Ecclesiastical discipline. Right of asylum belonging to churches. Marks of respect to be paid to the clergy on the highway, under penalty of excommunication. Baptism to be administered only at Easter, except in cases of necessity. Payment of free-will offerings and tithes *demand*ed.

586

War between the Greeks and Lombards.

The Council of Toledo inflicts pains and penalties upon *the Jews*.

Towards the close of the century *many Jews embrace the Gospel* in the West. Gregory the Great discountenanced all violent measures against the Jews, and all compulsory baptisms; and admonished the bishops to endeavour to convert that people by instruction and persuasion.

587 *John the Faster, Patriarch of Constantinople, assumes the title of Œcumenical bishop.* Pelagius, Patriarch of Rome, earnestly contends against this assumption.

Gregory, Patriarch of Antioch, accused before a council at Constantinople, under John the Faster.

589 Reccared, King of the Visigoths, conforms to the Catholic Church. Final blow to Arianism among the Goths.

The Council of Toledo enacts, that remnants of idolatry in Spain and Gallicia be destroyed.

— *Rise of the dispute between the Eastern and Western Churches concerning the Procession of the Holy Ghost.*

The difference which subsisted between the Oriental and the Western genius and turn of thought (the former quick, volatile, and speculative; the latter more sedate, settled, and practical), combined with difference of circumstances attending the formation and development of the Greek and Latin Churches (the former continually fettered and restrained by imperial interference; the latter left more at liberty in its decisions), had already produced variations in the tenets of the two churches, which, however, had not led to any permanent disunion. But, at length, a dispute arose in connexion with speculations concerning the nature of the Holy Spirit, which led to more serious results. The Greek Church always held, that the Holy Spirit proceeds from the Father alone; and thus the doctrine was stated in the Niceno-Constantinopolitan Creed (381). The Western Church, although it received that Creed, was disposed to represent the Holy Ghost as proceeding from both the Father and the Son; chiefly, perhaps, with a view to uphold the doctrine of the Unity in Trinity, and to assert the co-equality of the

Son with the Father, in opposition to the Arians. At last, the Spanish Church made an addition to the Creed, in accordance with the Western doctrine. In 589 the Council of Toledo added "Filioque" to the words "Sp. S. qui procedit à Patre." This step was regarded by the Oriental Church as bold and dangerous, and immediately led to vehement controversy.

589 The Council of Toledo enacts, that no clergyman shall accuse another before a civil magistrate (a rule frequently established by other councils also). Magistrates to attend in ecclesiastical councils once a year, in order to receive admonitions concerning their duties.

Many regulations made by councils respecting the discipline of the clergy.

— The Council of Toledo enacts, that the Nicene Creed be repeated by all persons before communicating in the Lord's supper (as a protection against Arianism).

John Philoponus, a Christian philosopher, fl.

Successful war of the emperor with Persia.

590 Agilulph, King of the Lombards.

Agilulph was tolerant of the Catholics. He eventually embraced the Nicene doctrines.

— GREGORY I. (OR THE GREAT) POPE.

591 Mauritius restores Chosroes II. to the throne of Persia. Peace with Persia.

— † Sulpicius Severus.

The popes are now in possession of large revenues, arising from landed estates, cattle, &c. continually in-

creased by presents and testamentary bequests. (*Patrimony of the Church, or of St. Peter.*)

Gregory's *Regulæ Pastoralis Liber*.

Gregory, by virtue of authority committed to him (as he said) by God and St. Peter, exercises jurisdiction over foreign bishops; *e.g.* the bishop of Thessaly, and Maximus, Bishop of Salona in Dalmatia.

593 The Emperor Mauritius forbids certain classes of his subjects to embrace the monastic life. Gregory expostulates.

595 † Gregory, Bishop of Tours, historian of the Franks.

596 † John the Faster. Cyriacus, Patriarch of Constantinople, perseveres in using the style of Œcumenical Bishop. Opposed in this by Gregory.

Gregory strenuously opposes the practice of buying and selling ecclesiastical offices, which he denominates the heresy of Simon Magus, or Simony. This practice encouraged by the French kings.

In the Epistles of Gregory frequent mention of *Cardinales Episcopi, Presbyteri, Diaconi*.

Correspondents (*Apocrisarii*) and *Advocates* (*Defensores*) resident at the court of Constantinople.

— * Gregory the Great sends monks into Britain under Augustin. Ethelbert, King of Kent, who had married Bertha, daughter of Charibert, King of Paris, favourably disposed towards the Christian religion.

598 * Ethelbert, King of Kent, chief of the Anglo-Saxon kings, baptized by Augustin. Christianity generally embraced in Kent.

Gregory, himself formerly a monk, a great friend and

promoter of *monastic life and institutions*. He endeavours to improve the state of monastic discipline; allows bishops and other clergy to be chosen from among monks; but seeks to prevent the blending of the two orders, monastic and clerical. He frequently granted to monasteries certain exemptions from episcopal jurisdiction, and forbade bishops to interfere unnecessarily in the affairs of monks. But monasteries were still, to a great degree, subject to the visitation and superintendence of bishops.

Choral singing patronised and promoted by Gregory the Great.

Gregory a great promoter of *ceremonial observances* in Christian worship: removed many old customs; established some new ones. Gregory's *Liber Sacramentorum*.

All worship of images was disclaimed and censured by Gregory, who however maintained that images may be of use, especially to the unlearned, as remembrancers, or incentives to devotion, and as vehicles of instruction.

In France, Childebert II. fixes a rate of fines to be levied upon all persons neglecting the observance of *the Lord's day*.

Gregory required the clergy to celebrate marriages, baptisms, and funerals, without fees; but allowed them to accept voluntary offerings on such occasions.

Gregory endeavoured to check the disorders which prevailed in the lives of the clergy, arising from the institution of celibacy. But he was a zealous supporter of the system of *clerical celibacy* itself.

599 End of the war between the Greeks and Lombards.

600 † Venantius Fortunatus, Bishop of Poitiers, a Christian poet.

601 Council at Rome. Rights and privileges of monks asserted.

* Augustin, first Archbishop of Canterbury, was enjoined by Gregory to appoint twelve bishops under him-

self, one of whom (the bishop of York), after his death, and upon the establishment of Christianity in his part of the country, should in like manner appoint twelve subordinate suffragan bishops. Probably this plan was never carried into effect.

602

PHOCAS, EMP. EAST.

— * In a conference with the ancient British bishops, who still retained the old Oriental custom of celebrating Easter, and other peculiar practices, Augustin endeavours to persuade them to conform to the Roman ritual. He almost prevails, by means of a pretended miracle. But afterwards, in a council, they refuse to comply.

During the last century, it was common for missionaries among the Barbarians to report false prodigies, and even to pretend to the power of working miracles. The standard of Christian doctrine which they taught was very low. "The principal injunctions they imposed upon their rude proselytes was, that they should get by heart certain summaries of doctrine, and pay to the images of Christ and the saints the same religious services which they had formerly offered to the statues of their Gods."

Paganism is strangely blended with Christianity in many countries. Licences to sacrifice to heathen gods are now sometimes granted by (Christian) magistrates, upon payment of a certain fee.

Gregory intolerant of all reputed heretics and schismatics.

Arian and *Donatist* parties may now be regarded as at an end.

Pelagians, Nestorians, Manichæans, still subsist.

Gregory is a great enemy of ancient (profane) literature, but a zealous promoter of theological schools, and therein especially of psalmody. Isidore, Bishop of Seville,

makes great efforts for the promotion of theological learning.

Ancient literature henceforward more and more denounced as worldly wisdom (*literæ seculares, sapientia secularis*), unprofitable, and even injurious to Christian students.

604

† *Gregory the Great,*

distinguished by his practice of ascetic piety, — his encouragement of learning, — liberality in almsgiving, — and his endeavours to maintain strict discipline among his clergy.

The name of Gregory the Great *closes the list of writers commonly called Fathers of the Church*. After this time, theological literature was at its lowest ebb. Some germs of it, however, were found in Ireland, England, Spain, Italy, and France. The study of Scripture and of the writings of the Fathers was prosecuted especially in Irish monasteries, which became the seminaries of a new speculative dialectic system — *the scholastic*.

Throughout this period, the bishops and whole body of clergy had been subject to the temporal princes and governors of their several countries.

A general expectation of an approaching end of the world prevails.

Doctrine of Purgatory.

Gregory positively asserted the hypothetical doctrine of Augustin (see 409), respecting the purgation of souls by fire after death, and before the resurrection; and established the doctrine as an article of faith.

The Eucharist.

During the first six centuries, the doctrine concerning the elements of the Lord's supper, or the relation of the signs to the things signified, was stated by ecclesiastical writers in three different ways:—First, the theological position, which appears to have been the prevalent eccle-

siastical notion, represented the bread and wine as being closely united to the body and blood of Christ, — and as it were penetrated or saturated with the sacred substance. This idea is found in the writings of Ignatius, Justin Martyr, Irenæus, Hilary of Poitiers, Didymus of Alexandria, Cyril of Jerusalem, Gregory of Nyssa, Ambrose, Chrysostom, Cyril of Alexandria, Theodoret. — Secondly, Some regarded the bread and wine as mere signs or symbols, supposing however, at the same time, that the body and blood of Christ stood in some sacred and supernatural relation to them. The patrons of this opinion (sometimes with approximation to the former) were Tertullian, Cyprian, Athanasius, and Augustin. — Thirdly, Others maintained that the signs and things signified were entirely distinct; but they held that a supernatural sanctifying efficacy attended the whole celebration of the rite. The writers who adopted this view (sometimes with a leaning to the second opinion) were Clement of Alexandria, Origen, Eusebius of Cæsarea, and Gregory Nazianzen.

No traces of the later doctrine of Transubstantiation are discoverable in any of these writers, except perhaps Gregory of Nyssa.

LIST OF PATRIARCHS AND POPES, FROM THE YEAR
325 TO 604.

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|---|--|
| 325. <i>Alexander, Constantinople.</i> | <i>triarchs of Constantinople in italics, without any other distinction.</i> |
| 326. Athanasius, Alexandria. | 356. FELIX. |
| 337. JULIUS, ROME. | 360. <i>Eudoxus.</i> |
| 339. <i>Eusebius, Constantinople.</i> | 366. DAMASUS. |
| 341. <i>Paul and Macedonius, Constantinople,</i> | 370. <i>Demophilus.</i> |
| Deposed and restored in turns during several years. | 380. <i>Gregory Naz.</i> |
| 347. Leontius, Antioch. | 381. <i>Nectarius.</i> |
| 352. LIBERIUS, ROME. | 384. SIRICIUS. |
| | 398. <i>Chrysostom.</i> |
| | — ANASTASIUS I. |
| | 402. INNOCENT I. |
| | 404. <i>Arsacius.</i> |

Henceforth, in this list the names of the BISHOPS OF ROME, or POPES, will be printed in capitals, and those of the Pa-

405. *Atticus*.
 417. ZOSIMUS I.
 419. BONIFACE I.
 422. CŒLESTINUS.
 426. *Sisinnius I.*
 428. *Nestorius*.
 431. *Maximian*.
 432. SIXTUS III.
 434. *Proclus*.
 440. LEO I. (THE GREAT).
 447. *Flavian*.
 449. *Anatolius*.
 458. *Gennadius*.
 461. HILARY.
 468. SIMPLICIUS.
 471. *Acacius*.
 483. FELIX II. (III.).
 489. *Euphemius*.
 492. GELASIUS I.
 496. ANASTASIUS II.
 — *Macedonius*.
 498. SYMMACHUS.
 511. *Timotheus*.
 514. HORMISDAS.
 518. *John II.*
 523. JOHN I.
 — *Epiphanius*.
 526. FELIX III.
 530. BONIFACE II.

532. JOHN II.
 535. AGAPETUS.
 — *Anthimus I.*
 536. SILVERIUS.
 — *Mennas*.
 538. VIGILIUS.
 552. *Eutychius*.
 555. PELAGIUS I.
 559. JOHN III.
 565. (*John III. Scholasticus*.
 Eutychius deposed).
 573. BENEDICT I.
 577. *Eutychius*
 restored.
 578. PELAGIUS II.
 582. *John IV. (the Faster)*.
 590. GREGORY I. OR THE
 GREAT.
 595. *Cyriacus*.
 597. * Augustin
 First Archbishop of Canterbury.

Henceforth the names of these arch-
 bishops will be added, — printed in Ro-
 man letters, with an asterisk prefixed;
 so that this list will contain the names
 of

POPES,

Patriarchs of Constantinople,
 * Archbishops of Canterbury.

COUNCILS FROM THE YEAR 325 TO 604.

<p>325. NICÆA I. FIRST GENERAL (against Arius; on disci- pline). 330. Alexandria. Carthage. 331. Antioch (Arian). 334. Cæsarea (Arian). 335. Tyre. Jerusalem (Euse- bian; against Athanasius, and in favour of Arius). 336. Constantinople (Eusebian; against Marcellus and Athanasius).</p>	<p>339. Antioch. Constantinople (Arian). 340. Alexandria (in favour of Athanasius). 341. Rome (in favour of Athan- asius). — Antioch (Marcellus and Athanasius again depos- ed). 343 Antioch (by Eusebians; fruitless embassy to the West).</p>
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346. Milan (in favour of the Creed of Nicæa).
 (344) 347. Sardica and Philippopolis (by Eusebians).
 348. Carthage (under Gratus; on discipline).
 349. Jerusalem. Rome (in favour of Athanasius).
 — Cordova (confirming the decrees of Sardica).
 351. Sirmium I. (against the doctrine of Photinus).
 352. Egypt. Rome (in favour of Athanasius).
 353. Arles (against Athanasius).
 354. Antioch (against Athanasius).
 355. Milan (Athanasius again condemned).
 356. Beziers (Hilary deposed by Arians).
 357. Sirmium II. (strict Arian, or Anomœan. Photinus deposed).
 353. Antioch (strict Arian; under Eudoxius and Aca-cius).
 — Ancyra (Homœousian or Semiarian; under Basil of Ancyra and George of Laodicea).
 — Sirmium III.
 359. Sirmium IV.
 — Rimini (Western; against Arius).
 — Seleucia (Oriental; Semi-arian).
 360. Constantinople (Arian).
 361. Paris.
 — Antioch (Arian).
 362 & 363. Alexandria (under Athanasius).
 363. Antioch (Nicene Creed adopted by Arian bi-shops).
 Between 347 & 380. Gan-gra; but some assign an earlier date.
 364. Lampsacus (by Macedo-nians).
 366. Rome (Macedonians adopt the Nicene Creed).
 About this time, Laodicea (on discipline).
 367. Rome. Antioch.
 369. Rome (in favour of Nicene doctrine; against Ursa-cius and Valens).
 370. Alexandria (under Athana-sius).
 372. Rome (Auxentius excom-municated).
 — Antioch. Nicopolis.
 374. Rome (against Apollinar-ists).
 375. Illyria. Ancyra. Nyssa. Rome. Puza in Phrygia.
 376. Cyzica (Semiarian, &c.).
 377. Rome (against Apollinar-ists).
 378. Rome (against Arians, &c.).
 379. Antioch (Homœousian).
 380. Antioch.
 380 or 381. Saragossa (against Priscillianists).
 381. CONSTANTINOPLE I. SE-COND GENERAL.
 — Aquileia (under Ambrose).
 382. Constantinople. Rome.
 384. Bourdeaux (against Priscil-lianists).
 386. Rome (on discipline).
 389. Carthage (on discipline).
 391. Antioch. Sida (against the Messalians).
 — Capua (under Ambrose; concerning the Meletian Schism at Antioch, and against Bonosus).
 393. Hippo (under Aurelius,

- Bishop of Carthage; on discipline).
393. Sangara (by Novatians; celebration of Easter).
397. Byzacium (on discipline).
— Carthage (on discipline).
398. Carthage (on discipline).
399. Alexandria. Jerusalem.
Cyprus (Origenist doctrines condemned).
400. Ephesus (under Chrysostom. Gerontius, Bishop of Nicomedia, deposed).
— Rome (against the Donatists).
— Toledo I. (communion between Priscillianists and other bishops).
401. (or between 399 and 402.)
Turin (dispute between the Bishops of Vienne and Arles).
— Carthage.
— Milevi (concerning the Donatists).
403. Chalcedon; ad Quercum (against Chrysostom).
— Constantinople (in favour of Chrysostom).
— Carthage (concerning the Donatists).
404. Constantinople (Chrysostom deposed).
405. Carthage.
407. Carthage (on discipline, &c.).
408. Carthage.
409. Carthage.
410. Carthage.
— Seleucia (on discipline).
- 411 Conference with Donatists at Carthage.
412. Carthage (Cœlestius condemned).
— Cirta (against the Donatists).
414. Africa (by Donatists).
— Jerusalem (against Pelagius).
415. Diospolis (under Eulogius. Pelagius acquitted.)
416. Carthage (against Pelagius).
— Milevi (against Pelagius).
417. Carthage (Pelagius again condemned).
418. Various councils in Africa on discipline.
— Carthage (against Pelagius).
419. Carthage (against appeals to Rome).
423. Cilicia (against Pelagians).
424. Antioch (against Pelagians).
425. Carthage (against appeals to Rome).
426. Constantinople.
— Hippo.
430. Rome. Alexandria (against Nestorius).
431. EPHESUS, THIRD GENERAL (against Pelagius and Nestorius).
434. Edessa (against the doctrines of Theodore of Mopsuestia).
435. Antioch (concerning Theodore of Mopsuestia and his doctrines).
440. Antioch (Theodore condemned).
441. Orange (on discipline).
442. Vaison. Arles (on discipline).
447. Toledo (against Priscillianists).
448. Antioch (Ibas, accused of Nestorianism, acquitted).
- 448 { Constantinople (Eutyches,
449 { charged with Apollonarianism, condemned).
449. Ephesus (under Dioscurus; in favour of Eutyches. *Synod of Robbers*).

449. Rome (against the proceedings at Ephesus).
450. Constantinople (against Eutychian and Nestorian doctrines).
451. CHALCEDON, FOURTH GENERAL (against Eutychian and Nestorian errors ; on discipline).
— Milan. Arles (against Eutychians).
452. Arles (on discipline).
453. Angers (on discipline).
455. Arles.
457. Alexandria (against the Council of Chalcedon).
465. Rome (on discipline).
471. Antioch (Peter the Fuller deposed).
475. Arles. Lyons (against Lucidus, accused of Predestinarianism).
476. Ephesus. (under Timotheus Ælurus ; by the opponents of the Council of Chalcedon).
477. Alexandria (against the Council of Chalcedon).
478. Constantinople (Peter the Fuller deposed).
481. Laodicea (Stephen, Patriarch of Antioch, accused of Nestorianism, acquitted).
484. Rome.
— Conference at Carthage between Arians and Catholics. (No agreement).
485. Seleucia (two councils concerning marriage of the clergy ; conflicting decisions).
— Rome.
492. Constantinople (under Euphemius ; for confirmation of the canons of Chalcedon).
495. Rome.
496. Constantinople (Euphemius deposed and excommunicated).
— Rome (canon of Scripture). Several councils in Asia about this time in favour of the marriage of the clergy.
499. Rome.
500. Lyons (conference between Catholics and Arians.)
501. Rome (concerning the dispute between Symmachus and Laurentius).
502. Rome ; *Synodus Palmaris* (in favour of Symmachus).
504. Rome (Church property).
506. Agde (on discipline).
509. Antioch.
511. Orleans (on discipline).
— Sidon (against the Council of Chalcedon).
512. Antioch (Severus made patriarch).
516. Constantinople (against the Council of Chalcedon).
516. Tarragona (on discipline).
517. Epaonum (on discipline).
— Lyons (on discipline).
518. Constantinople (Council of Chalcedon confirmed. Severus condemned).
— Jerusalem. Tyre (Confirming the decrees of the preceding council).
519. In Wales (David made archbishop).
520. Constantinople (Epiphanius made patriarch).
524. Lerida.
— Valentia.
— Arles (on discipline).
525. Carthage.
527. Toledo (on discipline).
529. Orange (against Semipelagian doctrines).

529. Vaison (on discipline).
530, 531. Rome.
533. Orleans (on discipline).
534. Rome.
535. Carthage.
— Clermont in Auvergne (on discipline).
536. Constantinople (against Severus and Anthimus).
— Jerusalem (confirmatory of the preceding council).
538. Orleans (on discipline).
540. Orleans (on discipline).
541. Orleans (on discipline).
— Byzacena (on discipline).
542. Antioch (against Origenists).
543. Constantinople (against Origenists).
546. Lerida (on discipline).
546. Valentia (on discipline).
548. Constantinople (against the *Tria Capitula*).
549, 550. In Illyria and at Carthage (in support of the *Tria Capitula*).
553. CONSTANTINOPLE II. THE FIFTH GENERAL (against the opinions of Origen and the *Tria Capitula*).
— Jerusalem (confirming the decrees of the preceding council).
554. Arles (on discipline.)
556. Aquileia (against the decrees of the last general council).
557. Paris (Church property).
560. * Llandaff (native princes excommunicated for murder).
563. Braga (against Arians and Priscillianists).
566. Lyons (on discipline).
567. Tours (on discipline).
572. Braga (on discipline).
576. Seleucia (on discipline).
580. Braine (in favour of Gregory of Tours).
581. Alexandria (on discipline).
— Toledo (re-baptism of Arians).
582. Maçon (on discipline).
583. Lyons (on discipline).
585. Maçon (observance of the Lord's day, &c.).
586. Auxerre (confirmatory of the foregoing).
588. Constantinople (in favour of Gregory of Antioch).
589. Toledo (Arianism abjured).
— Narbonne (on discipline).
590. Seville (on discipline).
592. Saragossa (concerning Arians conforming to the Catholic faith).
595. Rome (on discipline).
597. Toledo (on discipline).
598. Huesca (on discipline).
599. Barcelona (on discipline).
601. Sens (reformation of manners, &c.).

END OF THE SECOND PERIOD.

PERIOD III.

FROM THE DEATH OF GREGORY THE FIRST TO THE
DEATH OF CHARLEMAGNE.

604—814.

604

(*PHOCAS, EMP. EAST.*)

Goar, a French hermit, propagates the Gospel on the Rhine, where it had been nearly exterminated by the incursions of Barbarians.

N.B. Germany received the Gospel first from the Romans, — then from Gaul, — and afterwards, more especially, from the British Islands. About this time, monks from England and Ireland greatly contribute to the propagation of Christianity in that country. Columban. Gallus.

* Christianity embraced in Essex.

606

Columban, driven from Germany by the opposition of the nobles, removes to Switzerland; whence he was afterwards obliged to retire.

Gallus (St. Gall) propagates Christianity in Switzerland and Suabia.

* Heathen temples in Britain turned into churches; ancient pagan rites and ceremonies retained, and christianized, as far as possible, among the Anglo Saxons.

* Augustin, Archbishop of Canterbury, laboured to induce the British churches to conform and submit to Rome. His attempts were resisted; whereupon he endeavoured to force a compliance.

Soon after the death of Gregory, a superstitious use of *pictures and images* became prevalent in the West, and was sanctioned by the heads of the Church. The Gallican Church, however, adhered rather to the principles of Gregory.

606 Phocas concedes to Boniface III. the primacy of the Church of Rome, declaring it the head of all churches, not excepting even that of Constantinople. But the pope does not exercise unlimited dominion over the whole Church during this century. Eastern and *British Churches do not acknowledge the primacy of Rome. But some say that the supremacy of the bishop of Rome was acknowledged in England at this time.

Theodorus, a presbyter, asserts the genuineness of the pretended works of Dionysius the Areopagite. These works acquire great credit in the East, and contribute to the growth of a contemplative or mystical theology during this century.

610 *HERACLIUS, EMP. EAST.*

— † Moschus, monastic historian.

611 Mohammed begins to propagate his doctrines at Mecca. The Avars conquer Istria. The Persians masters of Syria and Cappadocia; and afterwards of Palestine and Egypt.

Boniface IV. established a festival in honour of *All Martyrs* (whence came afterwards the Festival of *All Saints*).

613 Clotaire II. sole monarch of France.

— * Slaughter of twelve hundred monks of Bangor by Ethelred, King of Northumberland, in consequence of their resistance to papal dominion, and the introduction of Romish ceremonies. (Some suppose that this massacre took place at the instigation of Augustin or Ethelbert).

615 Columban died in a monastery which he had founded at Bobium, in a valley of the Pennine Alps in Liguria.

The Benedictine monks and others are now zealously employed in propagating *the doctrine of Purgatory*.

620 * Westminster Abbey (St. Peter's and St. Paul's) founded.

The ecclesiastical literature of this period consists chiefly of

*Catenæ Patrum,
Vitæ Sanctorum,
Libri de Divinis Officiis.*

Many churches were built about this time.
Bells begin to be applied to ecclesiastical uses.

622 FLIGHT OF MOHAMMED. HEGIRA.

625 Successes of Heraclius against the Persians.

Monothelite Controversy.

Disputes between the Catholics and Monophysites continue. Heraclius, desirous of effecting an union between the two parties, listens to a suggestion that such union might take place if no mention were made of one or two natures in Christ, but it were simply asserted that there is in him only one will and mode of operation: such was the origin of the Monothelite controversy.

627 * Christianity received in Northumbria.

628 Dagobert, King of France.

* The British churches refuse to submit to the au-

thority of the pope, Honorius, in the matter of the Paschal controversy.

630

Mohammed captures Mecca.
Croatians converted to Christianity.

631

* The East Angles christianized.

632

Death of Mohammed. The false prophet leaves Arabia under the dominion of the Caliphs. Abu Beker, first Caliph, compiles the Koran.

633

† Isidore, Bishop of Seville.

Monothelite Controversy.

Cyrus, Catholic Patriarch of Alexandria, declares, in accordance with the emperor's views, that Christ, as God and man in one person, wrought all his works by one divine-human mode of operation (*μία θεανδρική ἐνεργεία*).

Sophronius, a monk of Palestine, residing at Alexandria, protests against the declaration of Cyrus, as favouring Monophysite doctrines, and maintains that the two natures of Christ imply two corresponding modes of operation.

Sergius, Patriarch of Constantinople, advises Cyrus to let the matter rest, as being attended with difficulties on both sides.

634

The Pope, Honorius, gives his opinion in favour of Cyrus. He regards the whole question as one of idle speculation, but considers the doctrine of two wills particularly dangerous. He incurs the condemnation of councils by his toleration of Monothelite doctrines.

Sophronius, now Patriarch of Jerusalem, protests against Monothelite doctrines, and contends that the doctrine of two wills in Christ does not imply any opposition between his divine and human nature.

— Omar, second Caliph, pursues the victories of Mohammed.

634

* Christianity embraced in Wessex.

635

About this time *a revised edition of the Dionysian Collection of Canons* was published, under the name of *Isidore of Seville*. Several editions of the canons and decretals were from time to time published, having the Dionysian collection for their basis.

Nestorian Christians preach the Gospel among the Tartars; perhaps, also, their labours extended to China.

The followers of Mohammed begin to make inroads upon the Christian churches in the East. In many countries the doctrines of the false prophet supersede the religion of the Gospel (as it was then professed) before the close of the century.

637

Jerusalem in the hands of the Caliphs.

638

Antioch, and all Syria, under the Caliphs.

—

The kingdom of France again divided. Power of the mayors of the palace established.

—

Heraclius publishes an edict — “*EXPOSITION OF THE FAITH*” — in order to suppress the *Monothelite controversy*. Edict received at Constantinople by councils under Sergius and Paulus (638, 639). The two patriarchs of Rome, Severinus and John IV., protest against the edict as favouring Monothelitic views.

639

Mesopotamia in the hands of the Mohammedans.

640

Alexandria, and all Egypt, in their power.

* Mercia receives Christianity.

641

CONSTANTINE III., HERACLEONAS, then CONSTANS II., EMP. EAST. to 668.

During this reign the empire rapidly declined. Constans purchased the retreat of the Saracens from Constantinople.

Gradual growth of episcopal power in the West, and espe-

cially of the authority of the bishop of Rome, after the abolition of metropolitan influence.

Theodore assumes the title of
SOVEREIGN PONTIFF.

644

Othman, Caliph.

646

(al. 648.) Theodore, Patriarch of Rome, excommunicates Cyrrhus, Patriarch of Constantinople, as a Monothelite. Edict not universally received in the East. Maximus strenuously defends Dyothelite doctrines. (Theodore wrote his anathema with sacramental wine.)

467

Saracens make conquests in Africa.

648

— 650. Cyprus and Rhodes subdued by the Saracens.

* Christianity had now made great progress among the Anglo Saxons.

—

Constans publishes a new edict—"FORM OF THE FAITH,"—forbidding all persons to raise the question concerning one or two natures in Christ, and commanding all to abide by the doctrine of the Fathers, and not to charge each other with heresy. Unwelcome to the Catholics, as secretly favouring Monophysite or Monothelite tenets, or as an indication of gross latitudinarianism or indifference. "THE EXPOSITION" *revoked*.

649

Martin, Patriarch of Rome, rejects the edict of Constans. Holds a council in the Lateran Church at Rome (*First Lateran Council*), which confirms the Dyothelite doctrine, pronounces an anathema against the opposite system of belief, its patrons, the patriarch of Constantinople, and the two imperial edicts.

Clerical celibacy is now strictly enforced.

ARABIAN SCHOOLS.

Expositors of Scripture are now few, and their works are of a very inferior kind.

Paulicians.

Gnostic sects, as such, are now no longer found. But in this century the sect of *the Paulicians* maintained Gnostico-Manichæan opinions (chiefly Marcionite), in combination with a deeply religious or mystical sentiment, opposed to ceremonial observances of the dominant Church. It was their professed object to restore apostolic institutions and discipline in their churches, and especially to follow the rules and examples of St. Paul; whence probably their name. Photius says that the sect originated with two brothers, Paul and John, of Samosata, who flourished about 650. Soon after that date, Constantine (called Sylvanus) was at the head of an establishment of this sect at Cibossa in Armenia.

During this age *Christian doctrine became more and more obscured by prevailing superstition and ignorance.* Fables and errors relating to purgatory, demonology, and the authority of the pope, were exalted into articles of faith, and confirmed by fictitious miracles.

Strenuous asserters of great truths, in opposition to the tide of error and false doctrine, were not altogether wanting.

Concerning *rites and ceremonies* about this period, the following particulars are worthy of note: —

1. A long and even sanguinary struggle in England concerning the celebration of Easter.

2. A dispute in England concerning the threefold tonsure of St. Peter, St. Paul, and Simon the Sorcerer.

3. The introduction of bells.

4. The prevalence of the Latin language in the offices of divine worship, to the exclusion of the vernacular tongues.

The festival of All Martyrs in Italy,—of the Ascension in the Greek Church,—and the Elevation of the Cross.

The system of so-called spiritual relationship.

The celebration of private masses.

The excessive extension of rights of asylum already granted to churches. _____

- 651 Persia completely in the power of the Saracens.
 Emmeran spreads Christianity in Bavaria.

- 653 The emperor proceeds against Martin and Maximus Confessor as guilty of high treason. Martin made prisoner, taken to Constantinople, deposed, and banished, together with Maximus.

The Western Church had now broken off communion with the Eastern, which inclined for the most part to Monothelite doctrines. The Dyothelite system of the West eventually prevailed also in the East.

Many severe persecutions and forced conversions of *the Jews* in Spain, until the overthrow of the kingdom of the Visigoths.

- 655 Ali, Caliph. Dissensions among the Saracens.

In the East, the civil power is supreme, and the ecclesiastical subordinate. In the West, the influence and authority of the Church predominate.

The patriarch of Rome now *lays claim* to the exclusive appellation of POPE, which had been gradually conceded to him.

The possessions of the Church, having been continually enlarged by the donations of princes, and the benefactions of charitable individuals, are now very extensive.

The earlier *sects and parties* had now been, for the most part, overborne and suppressed. But the Nestorians and Eutychians subsisted in the Eastern provinces, and enjoyed liberty of conscience under the Mohammedan conquerors of those regions.

- 661 Moawiah, first of the Ommiyade Caliphs, at Damascus.

158 FROM THE DEATH OF GREGORY THE FIRST (*Third*

661 † Ildefonsus, Bishop of Toledo.

662 Grimoald, King of the Lombards, makes inroads upon Lower Italy.

— † Maximus Confessor, Byzantine secretary of state, and afterwards a monk. He wrote a commentary on the pretended works of Dionysius the Areopagite, and introduced into the East a compound system of theology, dialectic and mystical.

663 The Pope does homage to the emperor at Rome.

Exclusive use of the Latin language in the offices of divine worship enjoined.

664 * In the Council of Whitby, the question concerning the time of observing Easter in Great Britain was decided in favour of the Roman method.

* Various seminaries of religious learning in Great Britain.

668 *CONSTANTINE XIV. (POGONATUS) EMP. EAST.*

— * Theodore consecrated archbishop of Canterbury, on the nomination of the pope (Vitalian). Theodore was a native of Tarsus in Cilicia. He was a patron of theological learning.

669 —676. The Saracens besiege Constantinople during the summers of seven successive years. The city saved by the Greek fire.

670 Grimoald, King of the Lombards, renounces Arianism, and conforms to the Catholic Church.

— Mention of the Athanasian Creed, at Autun, this year.

675 The Council of Toledo enacts canons against Simony, and enforcing the study of Scripture among the clergy.

* Use of the Latin language in divine worship gradually established in England.

* In England, Theodore, Archbishop of Canterbury, promotes the establishment of parish churches, and gives the right of patronage to the founders.

* It is supposed that the payment of tithes was established in Britain at the period of the conversion of the Anglo Saxons. The custom may have been introduced by Augustin.

Superstition continually increases, and vice abounds more and more, especially among the clergy.

The monastic orders of the West begin to be peculiarly attached to the see of Rome, partly perhaps as a means of escaping the more immediate authority of their lawful superiors — the local bishops.

* Wilfrid, Archbishop of York (*i. e.* of all Northumbria), resists the attempt of Theodore to divide his bishopric, and appeals to the pope. The pope decides in his favour; but he was deprived and imprisoned by Egfred. He was afterwards successively reinstated, and deposed, and reinstated again. The Saxon kings resisted the undue interference of Rome.

N.B. At this time a certain deference was paid to the decisions of Rome, and precedence was conceded to it as an elder church. But the Saxon kings did not yield to the pope ecclesiastical power within their dominions. Rome had not yet obtained spiritual supremacy in Britain.

678

* Christianity received in Sussex.

* *Conversion of the Heptarchy complete.*

The Eastern Church has now made a collection of canon laws.

680

The Bulgarians establish a kingdom between the Danube and the Balkan. (This became a Greek province in 1018.)

680 Constantine Pogonatus, in order to settle the differences between the Eastern and Western Churches, convenes the

COUNCIL OF CONSTANTINOPLE (SIXTH GENERAL).

The Council decides in favour of Dyothelitic doctrines. George, Patriarch of Constantinople, abandons the Monothelitic party; Macarius, Patriarch of Antioch, persevering in his attachment to that cause, is deposed. All Monothelites, including Honorius, former Bishop of Rome, anathematized.

The council, by its decrees, demands the acknowledgment of two wills and modes of operation in Christ, corresponding to His two natures, without division and opposition, and without confusion, the human will being always subordinate to that which is divine and almighty.

The Paulicians suffer persecution. Constantine, their leader, is put to death by order of the emperor. Soon afterwards, Simeon, who was employed in the execution of the sentence, became a convert to their opinions, and was recognised as a leader of the sect, under the name of Titus.

* Laws relating to the *celibacy of the clergy* were nominally in force in the Anglo Saxon Church, at a very early period of its history.

682 Vamba, King of the Visigoths in Spain, deposed by the Council of Toledo.

Leo usurps the right of Investiture.

685

JUSTINIAN II. EMP. EAST.

Abdul-Melech, Caliph,
(remarkable for his hostility to Christianity).

— to 695. Fresh persecution of the Paulicians. Simeon and others put to death.

686

† Anastasius, a monk of Mount Sinai.

687

Pepin d' Heristal, Mayor of the Palace, ruler of all France. The French kings are now mere ciphers.

690

Kilian preaches among the Franks.

—

Willibrod preaches in Holland and Friesland.

692

The Trullan Council (at Constantinople) completes the fifth and sixth general councils by some canons relating to the government and constitution of the Church. (Hence called *Quinisextum*.)

—

Celibacy of Bishops enjoined in the Eastern Church.

The Trullan Council decrees that married bishops shall separate from their wives; but allows all other orders of clergy to retain them. The contrary enactment of the Church of Rome censured.

It is probable that *the worship of images* had now prevailed to a very considerable extent.

Restoration of discipline attempted by means of Penitentiaries, canons of councils having been found ineffectual.

Erroneous views respecting the effects of excommunication, and abuses in connection with satisfaction and penance, have now gained ground. No trace of Indulgences.

695

Justinian deposed.

LEONTIUS, EMP. EAST.

* Adamnan, Abbot of Hy in Scotland, conforms to the customs of the Church of Rome.

696

Rupert, Bishop of Worms, baptizes Theodo II. Duke of Bavaria; and labours successfully for the establishment of Christianity in that country. He died in 718.

Willibrod, an English monk and presbyter, who had successfully laboured for the propagation of Christianity in Franconian Friesland, and founded the archbishopric

of Utrecht, was this year consecrated archbishop at Rome, under the name of *Clemens*.

697

Carthage in the hands of the Saracens.

Christians in China (where the Gospel had probably been preached during the early centuries) persecuted. They were tolerated again in course of the next century.

—

Election of a chief at Venice, with the title of Doge or Duke.

698

Leontius deposed.

TIBERIUS III. EMP. EAST.

END OF
THE
SE-
VENTH
CEN-
TURY.

The emperors and kings of Spain, France, England, and Italy, continue to assert and exercise their rights in ecclesiastical matters, and maintain them against attempted encroachments on the part of Roman patriarchs.

The patriarchs of Rome continue to acknowledge the supremacy of the emperor.

They still send their confession of faith to other patriarchs, and even confirm it with an oath, on coming to the see.

Their election is confirmed by the emperor, or the exarch of Ravenna.

They extend their influence by sending the archiepiscopal pall to foreign prelates; a present which, conveyed through the hands of monks, tends also to increase the importance of that order, to the prejudice of the bishops.

Councils,

During this century, were for the most part convened, and their acts were confirmed, by temporal princes.

They sometimes proceeded to condemn even the patriarch of Rome.

Their numerous regulations and enactments were detrimental to Christian morality.

They often contradicted each other.

Ceremonies to be observed on occasion of their assembling were made the subject of express laws and regulations.

END OF
THE
SE-
VENTH
CEN-
TURY.

Some special endowments of tithes were probably made before the end of this century.

Many good laws and regulations were made during this century, concerning the election and appointment of clergy; but they were frequently neglected.

We now find frequent mention of the following ecclesiastical officers, whose origin, however, may be traced to an earlier (but uncertain) date: — Syncelli and Protosyncelli; Scenophylaces; Chartophylaces; Apocrisarii.

The great controversies with Jews, Heathen, and false teachers, still employ the pens of some writers. The custom of discussing frivolous questions and subtleties is also introduced into Christian polemics.

Great corruption of morals among Christians continues to prevail. The penitentiary books, first introduced by Theodore, Archbishop of Canterbury, are supposed to have increased this demoralisation in the West.

But the age is not without proofs of the exercise of practical religion.

Monachism in great repute,
partly from the circumstance that many of the first preachers of Christianity among the barbarous tribes were monks, and partly in consequence of the advantageous contrast between the lives and morals of the monks and those of the more dissipated clergy.

Various privileges were granted to monasteries, but without exemption from episcopal jurisdiction.

A large part of Christendom, especially in the East, was now overspread by the propagators and adherents of a false religion. This may be regarded as a divine chastisement for the sins of the Church, in which genuine Christianity had declined to a fearful extent. But now also the religion of the Gospel finds entrance among many uncivilised tribes and nations in the West, mingled at first with error and superstition,

END OF
THE
SE-
VENTH
CEN-
TURY.

but destined to be by those nations PRESERVED, GRADUALLY
PURIFIED, *and* PROPAGATED *throughout the world.*

Maronites.

The remnant of the Monothelites now form a distinct sect. They occupy a monastery near Mount Lebanon, where they maintain their independence and the profession of their faith until the time of the Crusades. Their first patriarch was John Maro. Hence they were called Maronites. In the twelfth century these Maronites were induced to conform to the creed of the Romish Church.

* Aldhelm, Abbot of Malmesbury, writes against the celebration of Easter according to the ancient British custom.

705

JUSTINIAN III. EMP. EAST,
restored.

706

Armenia in the hands of the Saracens.

—

* Saxon translation of the Psalms by Aldhelm.

707

The whole of North Africa is now in the power of the Saracens.

709

* † Aldhelm, Bishop of Sherborne.

710

Naiton, King of the Picts, renounces the ancient customs of his church, and conforms to the Church of Rome.

711

PHILIPPICUS, EMP. EAST.
First invasion of Europe by the Caliphs.
Spain in the power of the Saracens.

712

Roderic killed at Xeres. *End of the Gothic monarchy in Spain.* Spain under the power of the Caliphs.
Luitprand, King of the Lombards.

—

—

The Emperor, Philippicus Bardanes, makes an unsuccessful attempt to restore the ascendancy of Monothelite doctrines.

713

ANASTASIUS II. EMP. EAST.

714

(714.) † Pepin d'Heristal.

—

The Spanish Christians (Mozarabes) recover their religious liberty.

(Saracens generally concede to Christians the exercise of their worship in the conquered countries.)

715

Charles Martel, Mayor of the Palace; master of all France (718).

—

Winfried (Boniface, the Apostle of Germany) undertakes his first missionary journey for the conversion of the Frisons, but without success.

716

THEODOSIUS III. EMP. EAST.

* Bede contributes to the increase of theological learning in England.

717

LEO III. (ISAURICUS) EMP. EAST.

—

and 718. Saracens besiege Constantinople.

Desolating contests between the Mohammedan chiefs in Spain.

The emperor (Leo the Isaurian) favours the *Paulicians*, as enemies of superstition and image-worship. He caused their leader Gegnasius to be heard in defence of their opinions at Constantinople.

The power of Charles Martel was favourable to the introduction of Christianity among the conquered people.

718

Winfried, convinced of the supreme authority of the Romish see, and of the impossibility of laying the foundation of a church securely without adherence to it, goes to Rome, and receives authority from Gregory XI. to preach the Gospel in Germany. He afterwards assisted Willibrod, Bishop of Utrecht, three years.

721

The Council of Rome enacts canons against the marriage of the clergy. It defines the degrees of consanguinity within which marriage is prohibited.

721 * Saxon translation of the four Gospels, by Egbert.

722 Winfried preaches in Thuringia and Hesse.

723 Winfried at Rome, — consecrated archbishop, under the name of BONIFACE. — Convinced of the necessity of engaging the secular power on his side, as a defence against the remaining influence of Heathenism, he repairs to Charles Martel, with a recommendatory letter from Rome, and enters into an understanding with him. Preaches again in Germany, and founds a church and monastery in Thuringia.

During this century, new life is given to *the Gallican Church*, which had suffered greatly from the rapacity of the nobles, and from civil commotions.

* About this time, two English missionaries, the brothers Ewald, make an unsuccessful attempt to propagate Christianity among the Saxons, and are put to death.

726 Leo III. (the Isaurian) publishes an *edict prohibiting the religious adoration of images*. Germanus, Patriarch of Constantinople, John of Damascus, and many monks, oppose this edict.

Now begins the vexatious CONTROVERSY RESPECTING THE USE OF IMAGES, *which continued to distract the Church during the space of a hundred and twenty years, until 842, when the superstitious practice was finally confirmed and legalised.*

728 * Inas, King of Wessex, founds a Saxon school at Rome, and makes a grant for its support.

730 *Second edict of Leo prohibiting all image-worship under severe penalties.* Anastasius, Patriarch of Constantinople in room of Germanus, supports the edicts. Popular tumults.

— The Romans erect themselves into a republic; at the head of which they place the pope, who is intrusted with the general administration of affairs.

730 † Corbinian. He had advanced the cause of Christianity in Bavaria.

— John of Damascus, promoter of dialectics and the Aristotelian philosophy in the East.

— † Cosmas of Jerusalem, poet.

731 * With this year Bede's English Church History ends.

732 Boniface made archbishop and vicar apostolical.

— Charles Martel defeats the Arabians at Tours, and thus sets bounds to the inroads of Mohammedanism in the West.

The popes attach themselves to Charles Martel in preference to the Emperor Leo.

Doctrine of the Church concerning the existence of God.

John of Damascus maintained that the knowledge of God was originally implanted in the mind of man; but that it had been taken away by the Evil One; and now it is only by means of divine revelation that we are enabled so to make use of our reason, as to argue from the mutability of the creature to the unchangeableness of the Creator.

734 * Saxon translation of St. John's Gospel, by Bede.

735 † Venerable Bede. (Alcuin born.)

Attempts to introduce Christianity into *Denmark* had been unsuccessful.

739 Boniface erects bishoprics in various parts of *Germany*, and adopts measures for the general establishment and organisation of the Church in that country.

† Willibrod.

740 * First mention of the payment of *tithes* in Britain; but not as a new custom.

741 *CONSTANTINE V. (COPRONYMUS) EMP. EAST.*

- 741 to 750. Constantine Copronymus perseveres in opposition to image-worship. Popular tumults in favour of image-worship quelled.

THE POPES, HAVING BECOME MONARCHS OF THE CHURCH,
AIM AT SUPREMACY OVER TEMPORAL PRINCES.

— A council held this year enjoins upon bishops and abbots care for the due instruction of youth in Holy Scripture; enacts that bishops shall preach during their visitation journeys; and that priests shall teach the people the creed and Lord's prayer.

* It appears that at this time the British Church was not entirely independent of Rome. But there is no proof that the supremacy or judicial authority of Rome had been yet established in Britain.

- 743 *First Provincial Council of Germany*, under the presidency of Boniface, as pope's legate. Many such councils under Boniface, for the purpose of enacting laws concerning the lives and manners of the clergy, spreading religious knowledge among the people, healing divisions and schisms, and condemning erroneous doctrines.

- 744 Sturmio, a disciple of Boniface, founds the abbey of Fulda.

- 745 The archiepiscopal seat of Boniface fixed at Mentz,

Pilgrimages to Rome are now of frequent occurrence, and often attended with disorderly conduct.

The Monastic Orders gradually obtain large accessions of wealth.

- 747 * It was decreed by the Council of Cloveshoo that the people should learn the creed, the Lord's prayer, and some portions of the liturgy in the vulgar tongue.

ulph, King of the Lombards.

750

Abul Abbas, Caliph, *first of the Abbassides.*

(cir. 750.) *John of Damascus.*

His "Exposition of the Orthodox Faith," a compound of Aristotelian philosophy and Patristic doctrine, continued to be a standard of faith in the Eastern Church, and exercised considerable influence also in the West. *His writings, in fact, gave a new turn to the method of stating and expounding Christian doctrine.*

Doctrine of the Church.

The churches retain the fundamental articles of Christian faith, but with certain corruptions, arising partly from general ignorance, and partly from erroneous tenets, especially those which were introduced by John of Damascus.

The points of doctrine which now form the chief subjects of discussion are those relating to the person of Christ and the procession of the Holy Ghost.

Religious controversy was now conducted solely with arguments derived from the opinions and authority of former teachers.

Church and State.

The kings of the Franks, before Charlemagne, assumed the right of nominating bishops at their pleasure, either gratuitously or for money, notwithstanding the protests of popes and councils.

Provincial councils also fell into disuse during this period, no merely ecclesiastical statute being allowed to possess the force of a law. But they were revived after Boniface had established such councils in Germany. After this, the influence of the Church in matters of civil government was considerable. To this influence, however, limits were set by Charlemagne, who divided the estates of the kingdom into temporal and spiritual (the latter consisting of the bishops), entrusting to the former

the care of civil matters, and to the latter the management of matters ecclesiastical, and ordaining that the decrees of both should await the royal sanction.

In Spain, the Church had great influence in matters of State. Here it was arranged that in the great national assemblies ecclesiastical matters should first be arranged by ecclesiastics alone, and then the temporal or civil business should be conducted by ecclesiastics and laymen conjointly.

The practice of religion now in the greatest esteem consisted in the honouring of saints, contributing to the erection of religious edifices, and making rich presents to the clergy.

Pilgrimages also are in high repute.

The celebration of the Lord's supper is now entirely converted into the so-called sacrifice of the mass.

Masses for the dead, for the sick, for fine weather.

The service much frequented by children.

Many Italian and Gallican bishops, following the example of Augustin in Africa, had endeavoured to establish certain rules and orders among the clergy, for the better regulation of their morals and the preservation of decorum. About this time, Chrodegang, Bishop of Metz, succeeded in establishing *rules for canons and chapters*, in imitation of the monastic (Benedictine) institutes, which were confirmed in general by Charlemagne.

751 Childeric III., last of the Merovignian kings, deposed, and shut up in a convent.

The Lombards attack Ravenna, and make themselves masters of the Exarchate and Pentapolis.

752 Pepin the Short, sole monarch of France.

End of the Merovignian dynasty in France. End of the Greek Exarchate in Italy.

753 Almanzor, Caliph of the Arabians, a great promoter of learning and science.

— Boniface, choosing rather to labour as an apostle or missionary, resigns his archbishopric (to Lull).

754 The emperor convenes a council at Constantinople, designed as the Seventh General Council, which anathematizes all persons making images of Christ, as Nestorian or Eutychian heretics; declares the eucharistic elements to be the only lawful representation of our Lord's body; and condemns the religious use of images in general. At the same time, it anathematizes all opponents of the religious veneration of Mary, and other saints. Opposition is offered by the monks, who defend the use of pictures and images, and are severely treated in consequence. Opponents of image-worship — Iconomachi — in the ascendant.

755 Abdalrahman, first of the independent Ommiyadan Caliphs, at Cordova.

— Boniface put to death by the heathen Frisons, after having converted many of their countrymen to Christianity.

Christians in Syria forbidden to build new churches.

756 Pepin the Short confers the Exarchate and Pentapolis upon St. Peter (the pope).

The donation of Pepin confirms and extends the secular power of the pope. Origin of the pope's temporal sovereignty.

The clergy withdraw themselves more and more from the jurisdiction of the civil magistrate. Their habits of life, for the most part, are exceedingly dissolute and vicious. But their fictitious piety is extolled, and their lying wonders are believed; while some men of higher moral character, who refuse to serve the avarice or ambition of the order, are branded with infamy, as impious blasphemers.

Gregory of Utrecht, a disciple and companion of Boniface, presides over a monastery in Friesland, where he trains English, German, and Frankish youths as missionaries.

756 The kingdom of Oviedo or Leon founded, under Alphonso I.

— Desiderius, King of the Lombards.

759 Pepin expels the Arabs from Languedoc.

Ecclesiastical authority makes various encroachments on the civil power.

760 France now possesses many schools.

* At York there is a school for the clergy, and a library. Alcuin was educated there.

Gregory, disciple of Boniface, trains young men for the work of promoting the conversion of the Saxons.

766 Almanzor makes Bagdad the capital of the Caliphate, instead of Damascus.

767 Struggle for the see of Rome, between Constantine, Philip, and Stephen.

— Ecbert, Archbishop of York, makes a collection of canon laws.

768 *Charlemagne, King of the Franks.*

Charlemagne endeavours to propagage Christianity among the Saxons by force. Outward conformity occasionally produced; but the Saxons renounced Christianity as soon as they threw off the French yoke. Alcuin advised the emperor to attempt their conversion by means of instruction and conviction; but in vain.

The Eastern and Western Churches at variance respecting the doctrine of the double procession of the Holy Spirit.

Charlemagne patronises and promotes Literature in the West.

* Alcuin labours for the advancement of theological learning in England.

771

Charlemagne, sole king of France.

From this time, until the end of the century, Charlemagne successfully prosecutes wars against the Saxons, Bohemians, and Huns. He compels the people whom he conquers to embrace Christianity. This method of propagating the Gospel by the sword was learnt, say some, from the Mohammedans.

Under the dominion of the Franks, the clergy enjoyed the privilege of exemption from military service; but with two provisions, first, that the lands of abbots and bishops should furnish due contributions for war; and secondly, that no persons of free condition should enter holy orders without permission from the superior magistrate. Hence many slaves were admitted into the clerical body.

774

Charlemagne dethrones Desiderius, and puts an end to the kingdom of the Lombards in Italy. He receives the right of sovereignty over Rome and the ecclesiastical states.

775

LEO IV. EMP. EAST. (Irene, Empress.)

Leo IV. is opposed to image-worship. His queen, Irene, a superstitious and depraved woman, favours it.

The practice of different churches, with respect to the use and worship of images, varies, according to the different parts taken by their leaders in the controversy on that subject now pending.

778

The payment of *tithes* for the first time rendered *compulsory* by a law of Charlemagne.

After the death of Leo, and during the minority of his son, Irene lends her support to the friends of image-worship.

780

Sergius, under the name of Tychichus, an active and influential leader of *the Paulicians*; zealous especially in the cause of practical Christianity. (He died in 811.)

780

CONSTANTINE VI. EMP. EAST.

His mother, *the Empress Irene, Guardian*, until 790.

782

From this time Alcuin is in France.

Many schools in cathedrals and monasteries founded by Charlemagne.

784

Tarasius, Patriarch of Constantinople in the room of Paul, seconds the views of Irene. He unites with the Church of Rome, which had declared in favour of image-worship, and declares the last council not general.

786

Attempts at convening a general council at Constantinople frustrated by the opposition of opponents of image-worship.

—

Haroun al Raschid, Caliph.

787

This year, the SEVENTH GENERAL COUNCIL assembled at NICÆA (II.).

Here the acts of the former council were annulled, and the *religious adoration of images* was established (not λατρεία, worship, but προσκύνησις τιμητική, veneration). Adrian, of Rome, approved the acts of this council. But the decree in favour of the religious veneration of images was condemned by councils at Frankfort, Paris, and in Britain.

—

Transubstantiation. The Second Council of Nicæa determines that the elements in the Lord's supper are the very body and blood of Christ, not figures. Doctrine of transubstantiation, not yet quite formed.

—

Charlemagne increases the grants of temporal possessions to the pope. He retains, however, complete sovereignty over Rome, and is acknowledged by the pope as supreme.

Adoptian Controversy.

Elipandus, Archbishop of Toledo, and Felix, Bishop of Urgella in Catalonia, maintain that Christ, according to his divine nature, is the true Son of God (*filius Dei*,

genere, naturâ) ; but, according to his human nature, the Son of God only by adoption (*filius Dei adoptivus*; *filius Dei gratiâ, beneficio, voluntate, assumptione, electione*). Hence themselves and followers are called *Adoptians*. This doctrine meets with violent opposition, as savouring of Nestorianism, and tending to the denial of the true and proper divinity of Christ.

Gradual foundation of churches and monasteries in Saxony.

790

Charlemagne publishes a refutation of the principles sanctioned by the Seventh General Council (*Quatuor Libri Carolini*). He maintains, in accordance with the sentiments of Gregory the Great, that no kind of veneration ought to be paid to images or pictures, although they may be lawfully and conveniently retained in churches as memorials of sacred subjects — incentives to devotion — a means of instruction for the illiterate — and ornaments.

791

Charlemagne compels the Saxons to pay tithes.

792

At the Diet and Council of Ratisbon, the doctrine of the Adoptians is condemned as heretical. Felix recants.

—

* Offa, king of Mercia and East Anglia, having murdered his son-in-law Ethelbert, seeks to atone for his crime by imposing a tax of one penny on each family in his dominions, to be paid annually to the Roman see. This, with a similar donation of Ina, King of the West Saxons, in 725, lays the foundation of the tribute denominated

Peter's Pence.

793

Felix, after his return to Spain, maintains his former opinions. Alcuin writes a refutation.

794

A council at Frankfort-on-the-Maine repeats the con-

demnation of Adoptionist tenets, and decides in favour of Charlemagne's positions respecting image-worship.

Felix defends his doctrine against Alcuin. Several bishops unite with Alcuin in the controversy against him, especially Paulinus, Bishop of Aquileia.

The universal payment of tithes enforced by a canon of the Council of Frankfort.

Temporal princes and nobles are now in possession of the principal church patronage.

Two celebrated forgeries, designed for the advancement of the power of the Roman see, namely, the false Decretals, and the Donation of Constantine, were published about this time.

Bishops have now begun to take an oath of allegiance to the pope. The pope supreme in the Western Church, although not yet quite absolute.

The Aristotelian philosophy is now in high repute in the East.

Charlemagne promotes the education of the clergy. He founds the Academy of Paris.

Homiliarium, a collection of sermons for all the Sundays and Festivals of the year, selected from the writings of the Fathers, especially Augustin and Gregory the Great, compiled by Paul Warnefried, and published by authority of Charlemagne.

Charlemagne also patronised a revision and correction of the Latin version of the Scriptures, which had been disfigured with barbarisms.

795

Normans invade Ireland.

The conquests and dominions of Charlemagne continually increase.

908

796

In a council held at Friuli, the doctrine of the double procession of the Holy Ghost is asserted, and the words Filioque added to the Nicene Creed.

797

IRENE, EMPRESS OF THE EAST,
after the murder of her son.

402

799 Felix again retracts his Adoptian tenets at the Council of Aix-la-Chapelle, after a disputation with Alcuin. Elipandus continued to maintain his tenets.

— † Paul Warnefried (Paulus Diaconus).

Timothy, the Nestorian patriarch (778—820), is said to have sent missionaries to the inhabitants of the borders of the Caspian Sea, and as far as China and India.

800

CHARLEMAGNE, EMPEROR OF THE WEST.

Image-worship opposed by Charlemagne.

Prayers to the Virgin Mary and other Saints for intercession have become common.

Charlemagne transmitted the decrees of the Council of Frankfort-on-the-Maine, and his books, to Adrian. The pope compiled a Refutation of the Caroline treatise; which, however, made no impression on the Gallican Church.

Charlemagne was a great cultivator of church music and psalmody, and promoted the celebration of divine service in the vernacular tongue. Organs introduced from the East to the West, but not yet employed in public worship.

The Frankish liturgy made conformable to the Roman.

— † George Syncellus, historian.

The Caliphate begins to decline.

802

Irene deposed.

NICEPHORUS (LOGOTHETA), EMP. EAST.

803

(806.) The Saracens overrun Asia Minor, and compel Nicephorus to pay tribute.

— The Saxons finally subdued by Charlemagne.

804

† Alcuin. Paulinus.

809

Charlemagne causes the addition of Filioque to the Niceno-Constantinopolitan Creed to be confirmed by the Council of Aix-la-Chapelle. Leo declared the doctrine of the double procession to be correct, but thought that the Council of Constantinople had forborne to make the addition under the guidance of divine inspiration. Therefore the admission of Filioque into the creed was not confirmed at Rome.

Unsuccessful attempts at the forcible conversion of the Slavi, in the north and east of Germany.

A mission for the conversion of the Avars, in Austria and Hungary, under conduct of Arno, Bishop of Salzburg.

Many churches, monasteries, and bishoprics, founded in Saxony, where the Gospel is now gaining a firmer footing. Christian knowledge disseminated by the labours of pious and zealous preachers.

Partial and temporary revival of Literature in Europe.
Flourishing period of Arabian Literature.

811

(*After Stauracius*) MICHAEL I. EMP. EAST.

—

Persecution of the Paulicians renewed by the Emperor Michael and his successor.

813

LEO V. (*THE ARMENIAN*) EMP. EAST.

—

Al Mamoun, Caliph.

—

The Council of Mentz frames a general rule for the canons regular of Augustin.

Great corruption had now spread among *the monastic institutions*. In many cases monasteries were under the superintendence of lay-abbots, whose only object was the appropriation of revenue.

—

The Council of Mentz enjoins the practice of preaching in the vernacular tongue. Council of Châlon on the Seine enjoins scriptural preaching, and the foundation of Christian schools.

During the reign of Charlemagne, *the clergy* acquired a large accession to their wealth, and an increase of their

immunities and privileges; *e. g.* the right of coining money, — of hunting and fishing, — and exemption from the jurisdiction of inferior civil magistrates.

Temporal princes still exercise *authority in ecclesiastical matters* to a considerable extent. Thus Charlemagne took cognisance of controversies, and procured the assembling of councils for the purpose of deciding them; instituted bishops, or confirmed their appointment; superintended the administration of Church property; determined the boundaries of dioceses; and enacted laws affecting the interests of the Church.

The judicial authority and independence of the bishops were greatly extended by Charlemagne. The jurisdiction of the bishop extended to all causes, referred to him by either of two parties, and to all persons, whether clerks or laymen. No appeal from his decision. All the clergy declared exempt from secular jurisdiction. The right of imprisonment conceded to bishops in the execution of judicial sentences.

Beyond the limits of Italy and the countries occupied by the Franks, the *power of the pope* was at its *highest* pitch in England, and its *lowest* condition in Spain.

Church discipline thoroughly relaxed; — superstitious opinions concerning the awful effects of excommunication prevalent; but the doctrine widely spread, that men may redeem their own souls, or those of their relatives, by gifts to the Church.

The Eucharist. — Doctrine of Transubstantiation.

As early as the seventh century, and especially during the eighth and ninth, the fictitious doctrine of a miraculous, and as it were magical, change of *the elements* of the Lord's supper into *the body and blood of Christ* began to gain ground. This change, it was supposed, was made secretly, for the exercise of faith; and therefore the transmuted elements existed under the appearance (colour, flavour, &c.) of bread and wine (*sub specie panis et vini*). This doctrine was not established in the West without opposition and controversy; but it gained footing in the Greek Church more quietly, during the eighth century.

It was not distinguished by its modern name (Transubstantiation) before the twelfth century.

About this time, the use of unleavened bread in the Eucharist was introduced in the West.

LIST OF POPES, PATRIARCHS, AND ARCHBISHOPS OF CANTERBURY, FROM THE YEAR 604 TO 814.

604. SABINIAN.
 — * Lawrence.
 606. BONIFACE III.
 607. BONIFACE IV.
 — *Thomas I.*
 610. *Sergius.*
 615. DEODATUS.
 617. BONIFACE V.
 619. * Mellitus.
 624. * Justus.
 625. HONORIUS I.
 634. * Honorius.
 638. *Pyrrhus.*
 640. SEVERINUS.
 — JOHN IV.
 641. *Paul II.*
 Pyrrhus deposed.
 642. THEODORUS I.
 649. MARTIN I.
 654. * Adeodatus.
 655. EUGENIUS.
 — *Pyrrhus,*
 Restored.
 657. VITALIAN.
 667. *Thomas II.*
 668. * Theodore.
 669. *John V.*
 672. ADEODATUS.
 674. *Constantine.*
 676. DOMNUS.
 — *Theodore I.*
 678. *Agatho.*

678. *George I.*
 Theodore deposed.
 682. LEO II.
 683. *Theodore,*
 restored.
 684. BENEDICT II.
 685. JOHN V.
 686. CONON.
 — *Paul III.*
 687. SERGIUS.
 693. *Callinicus I.*
 — * Birthwald.
 701. JOHN VI.
 705. JOHN VII.
 — *Cyrus.*
 708. SISINNIUS.
 — CONSTANTINE.
 712. *John VI.*
 715. GREGORY II.
 — *Germanus I.*
 730. *Anastasius I.*
 731. GREGORY III.
 — * Tatwine.
 735. * Nothelm.
 741. ZACHARY.
 742. * Cuthbert.
 752. STEPHEN II.
 — STEPHEN III.
 754. *Constantine II.*
 757. PAUL I.
 759. * Bregwin.
 763. * Lambert.

766. *Nicetas I.*

767. CONSTANTINE.

768. STEPHEN IV. (or III.)

772. ADRIAN I.

780. *Paul IV.*784. *Tarasius.*

793. * Athelard.

795. LEO III.

804. (al. 807.) * Wulfred.

806. *Nicephorus.*

COUNCILS FROM THE YEAR 604 TO 814.

- | | |
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| <p>604. * Worcester (celebration of Easter, &c.).</p> <p>605. * Canterbury (abbey of St. Peter and St. Paul).
— London (under Augustin; concerning marriages).</p> <p>610. Rome.
— Toledo.</p> <p>614. Egara.</p> <p>615. Paris V. (national council and diet; on discipline).</p> <p>619. Seville (national council and diet; respecting Church property, and against Monophysites).</p> <p>625. Rheims (on discipline).</p> <p>626. Constantinople (in favour of Monothelites).</p> <p>630. * Lenia, in Ireland (concerning Easter).</p> <p>633. Alexandria (in favour of Monothelitic doctrines).
— Toledo (on doctrine and discipline).</p> <p>636. Toledo.</p> <p>638. Toledo.</p> <p>638. Constantinople (reception of the Ecthesis; in favour of Monothelites).</p> <p>640, 641. Rome (against the Monothelites).</p> <p>644. Châlon on Seine (on discipline).</p> <p>646. Africa (against Monothelites).</p> <p>646. Toledo (on discipline).</p> | <p>648. Rome (against Monothelites).</p> <p>649. Thessalonica.
— Rome (Lateran: — Ecthesis and Typus condemned).</p> <p>653. Toledo (in support of the four general councils).</p> <p>655. Toledo (Church property).</p> <p>656. Toledo (on discipline).</p> <p>659. Malay le Roi (on discipline).</p> <p>660. Nantes (on discipline).</p> <p>664. * Whitby (on discipline).</p> <p>666. Merida (on discipline).</p> <p>667. Rome.</p> <p>670. Bourdeaux (on discipline).</p> <p>673. * Hertford (celebration of Easter).</p> <p>670. Autun.</p> <p>675. Toledo (on discipline).
— Braga.</p> <p>679. Milan, France (concerning Monothelitic doctrines).</p> <p>679. Rome.</p> <p>680. * Hapfeld (Anglican, or Anglo-Saxon; under Theodore; against Monothelites).</p> <p>680. Rome.</p> <p>680 and 681. CONSTANTINOPLE III. THE SIXTH GENERAL (against the Monothelites).</p> <p>681. Toledo.</p> <p>683. Toledo.</p> <p>684. Toledo.</p> |
|--|--|

688. Toledo.
 689. Rouen.
 691. Saragossa (on discipline).
 692. CONSTANTINOPLE—QUINISEXTUM; TRULLANUM (on discipline).
 693. Toledo (on discipline).
 694. Toledo (on discipline).
 — * Beaconsfield (immunities of churches and monasteries).
 697. * Berkhamstead.
 698. Aquileia (Tria Capitula condemned).
 701. Toledo.
 703. * Nesterfield (against Wilfrid, Archbishop of York).
 704. Rome (Wilfrid absolved).
 705. * Near the river Nidda, in Northumberland (Wilfrid received again by English bishops).
 712. Constantinople (in favour of Monothelite doctrines; the Sixth General Council declared null, and its acts burnt).
 715. Constantinople (against Monothelites; in support of the Sixth General Council).
 720. Rome.
 730. Rome (in favour of image-worship).
 731. Constantinople (against image-worship).
 732. Rome (in support of image-worship).
 742. Germany (on discipline).
 743. Rome.
 — Leptinæ (Lestines).
 744. Soissons.
 745. Germany.
 — Rome.
 747. * Cloveshoo, or Abingdon.
 752. Mentz.
 754. Constantinople (against image-worship).
 755. Vern (on discipline).
 756 * England (under Cuthbert. Feast of St. Boniface).
 — Compeigne.
 — Attigny.
 766. Jerusalem (in favour of image-worship).
 767. (al. 796.) Gentilly.
 768. Ratisbon.
 769. Rome (Lateran; in support of image-worship; the Council of Greece in 754 anathematised).
 774. Rome.
 777. Paderborn (council and diet).
 778. Rome (Lateran.)
 780. Paderborn.
 782. Cologne.
 782. 785. Paderborn.
 787. NICÆA II. THE SEVENTH GENERAL (image-worship re-established).
 — In England, one under the archbishop of York, and another under the archbishop of Canterbury, in presence of papal legates.
 792. Ratisbon.
 793. * Verulam (abbey of St. Alban's founded).
 794. Frankfort - on - the - Maine (against image-worship; decision of Seventh General Council rejected; against Adoptians).
 796. Friuli (against Adoptians; double procession of the Holy Ghost asserted).
 799. Ratisbon (on discipline).
 — * Beaconsfield (Church property).

799. * Finkley (observance of Easter).
— Rome. Aix-la-Chapelle (against Adoptians).
800. * Cloveshoo (matters of faith).
— Rome.
803. Aix-la-Chapelle.
807. Salzburg (fourfold partition of tithes).
809. Constantinople.
— Aix-la-Chapelle (procession of the Holy Ghost).
813. Arles. Rheims. Tours. Châlon. Mentz. Aix-la-Chapelle (on discipline).
814. Constantinople (in favour of image-worship).

END OF THE THIRD PERIOD.

PERIOD IV.

FROM THE DEATH OF CHARLEMAGNE TO THE
PONTIFICATE OF GREGORY VII.

814—1073.

814 LOUIS THE PROUS, EMP. WEST.

(LEO V. THE ARMENIAN, EMP. EAST.)

The weak reign of Louis was favourable to the consolidation and advancement of papal power. The emperor himself was disposed to submit to the arguments of the champions of ecclesiastical authority and superstition; and the rebellion of his sons furnished an advantageous opportunity for papal interference, which was carefully improved.

The friendly relations which subsisted between the Franks and the Danes were favourable to the introduction of Christianity into Denmark, which had been hitherto prevented.

— Leo V. (the Armenian) declares against image-worship, notwithstanding the opposition made by Nicephorus, Patriarch of Constantinople, and the Abbot Theodore Studites.

Temporary suppression of Image-worship.

815 Theodore Cassiteras, Patriarch of Constantinople, in the room of Nicephorus. A council at Constantinople forbids the worship of images. Theodore Studites and the monks persevere in their attachment to the cause of images.

Agobard, Archbishop of Lyons, 816—840, protested against the prevailing superstition in the worship of pictures and images, and the adoration of saints. He reproved the clergy for paying more attention to the art of chanting than to the study of Scripture.

Canons and chapters formally established among the clergy of France by the Diet and Council of Aix-la-Chapelle (*Regula Aquisgranensis*), comprising the previous enactments of the Council of Mentz. Order of Canonesses Regular founded.

817 *Benedict of Aniane* in Languedoc attempts to establish a new rule for the reformation of monasteries, founded upon the existing Benedictine institutes (*Congregatio monachorum*).

During the early part of this period (until the tenth century), the schools of the monasteries continued to cherish an assiduous study of Scripture, with the commentaries of the Fathers, especially of Augustin; but, in opposition to this scriptural and practical system of study and exposition, a contemplative mystical theology insinuated itself into the Western Church from the East, supported by the spurious writings which went under the name of Dionysius the Areopagite. Partly in connexion with this mysticism appeared also the germs of a speculative dialectic system of theology (scholastic), the representative of which was John Scotus Erigena (distinction between negative and positive theology).

— † Theophanes, historian.

In the course of this century *Adoptian* tenets sink into oblivion.

820

MICHAEL II. (BALBUS) EMP. EAST.

This emperor was dissatisfied with the dominant clergy, and with many doctrines of the Church.

Personally opposed to the superstitious use of images, he endeavoured, for political reasons, to effect a reconciliation between the two parties at issue on the subject, and permitted the (private) use of images.

Foundation of the dynasty of the Taherites at Chorrassan. Division of the Arabian monarchy in the East.

Decline of the Western Empire. Internal dissensions and wars.

Propagation of Christianity in Bulgaria. Persecution.

821 † Theodulph, Bishop of Orleans. He had endeavoured to promote scriptural preaching.

— † Benedict of Aniane.

822 Rabanus Maurus, Abbot of Fulda.

— Ebbo, Archbishop of Rheims, appointed missionary for Denmark and the North of Europe at the Diet of Attigny. His appointment confirmed by the pope. Without much effect.

823 *The Emperor Louis performs penance.*
Crete taken by the Arabians (Candia).

824 The friends of image-worship, not satisfied with the emperor's conciliatory measures, accuse him of heresy. He repels the accusation in a defence of himself addressed to the Pope and the Emperor Louis the Pious.

825 A council, assembled at Paris, declares the adherence of the Gallican Church to the Caroline principles respecting the use of images, and transmits its decrees to the pope. The two churches retain their respective sentiments and customs in this matter.

826 After a series of efforts on the part of Louis to plant Christianity in Denmark, Harald I., King of the Danes, was baptized this year. Ansgar appointed missionary in Denmark. He began his work by instructing the children of slaves.

The greater part of Sicily in the hands of the Saracens.

— † Theodore, Abbot of the Studium at Constantinople.

827 * Egbert, King of all England.

End of the Saxon Heptarchy.

827 The Emperor Michael Balbus sends to Louis the Pious the (spurious) works of Dionysius the Areopagite.

828 † Nicephorus.

— Harald, unwisely zealous in the overthrow of idolatry, driven out of Jutland. (829.) Ansgar, after the deposition of Harald, obliged to leave Jutland, preaches in Sweden. First church in Sweden.

Louis of France yields more and more to the claims of temporal power and authority on the part of the bishops, and their exemption from civil jurisdiction.

829 *THEOPHILUS, EMP. EAST.*

— Gottschalk, a monk of Orbais, seeks to renounce the monastic life; permission given by the Council of Mentz; but Rabanus Maurus, Abbot of Fulda, prevents his release by prevailing upon Louis to ordain that all Oblati (persons dedicated to the monastic life by their parents, as was Gottschalk), as well as others, should be bound to the perpetual observance of monastic rules.

The Church lends its sanction to the barbarous custom of Ordeals.

830 The Emperor Theophilus publishes an edict prohibiting all use of pictures and images in churches.

Gregory IV. appoints November as the month for the celebration of the Festival of All Saints, already introduced by Boniface.

— First rebellion of the sons of Louis.

Christianity preached in Sweden.

831 Louis, with the sanction of the pope, founds the archbishopric of Hamburg. Ansgar, Archbishop, formally commissioned by the pope to undertake the conversion of the Northern nations. Ansgar gains permission from Horic, King of Denmark, to found a church in that country.

831 *The doctrine of Transubstantiation* clearly defined and boldly maintained by *Paschasius Radbert*, a monk, and afterwards abbot, of Corbey. He appealed, in support of his doctrine, to an alleged miraculous appearance of the blood of Christ in the place of the consecrated element. His doctrine, however, met with opposition, especially from the pen of *Rabanus Maurus* (*De Corpore et Sanguine Domini*).

Claude, Bishop of Turin, opposes the superstitious use of relics and of the sign of the cross, and the worship of saints and images.

833 Second rebellion of the three elder sons of Louis against their father. *Louis deposed*, clothed in the garb of a penitent, and confined in a monastery.

Archbishops Ebo, Agobard, and other prelates, take part in the rebellion. Other bishops retain their allegiance. Gregory advances to the support of Lothaire, but meets with an unfavourable reception from the bishops of the imperial party.

834 *Louis restored.*

Continued quarrels and wars in France.

Ebo, Agobard, and other bishops deposed.

Louis receives absolution from the Church before resuming the government to which he had been restored.

Ansgar founds a school and monastery at Hamburg, and preaches Christianity in the neighbourhood.

The popes take advantage of the weakness and distraction of the Western Empire to strengthen and increase their authority over princes and bishops. But in these efforts they continue to encounter opposition.

About this time (829—836) the *Pseudo-Isidorian Decretals* were published, — compiled (probably by some member of the Gallican Church) with a view to support the claims of the papacy.

This collection was given to the world under the name of Isidore of Seville, to whom a revision of the Dionysian Decretals had been formerly ascribed (see above, A. 635); but it is manifestly spurious, and professes to contain decretals of the popes before Siricius, from the very first times. The chief objects of the forgery appear to have been, the depression of the metropolitan power — the exaltation of Romish supremacy — the establishment of the independence of the Church — and of the inviolability of the spiritual power.

840

Haimo, Bishop of Halberstadt.

—

† Hilduin, Abbot of St. Denys. He translated the (spurious) works of Dionysius the Areopagite.

—

† Agobard. † Eginhard.

The caliphate declines rapidly, in consequence of the establishment of independent dynasties in Africa and parts of Asia, and the growing power of the body-guard of the caliphs (Turks).

Ravages of the Normans, who were violent opponents of Christianity.

—

† Claude, Bishop of Turin.

By a diligent study of the Scriptures and the works of Augustin, he was led to discover and denounce many of the prevailing errors and corruptions of his times. He inveighed against the superstitious use of pictures and of the sign of the cross, and against the worship of saints, insisting upon the paramount importance of practical piety. Several of the clergy, and even a pope, Pascal I., declared against him. He protested against the usurped papal authority itself. He enjoyed the protection of the emperor.

841

Quarrels between the sons of Louis respecting the division of the empire. Battle of Fontenay.

842

MICHAEL III. EMP. EAST,
(under his mother, Theodora, until 857).

842 After the death of Theophilus, the regents, Theoctistus and Manuel, with the Empress Theodora, restore the worship of images. A council at Constantinople confirms the decree of the Seventh General Council; and *images are gradually restored* to their places in the high church of that city. In commemoration of this event, and in honour of all zealously orthodox emperors and patriarchs, the Greek Church afterwards established the *Festival of Orthodoxy*.

843 TREATY OF VERDUN for the partition of the Western Empire. ITALY, GERMANY, AND FRANCE, FORMED INTO SEPARATE STATES. Lothaire, Emperor of Italy, &c.; Louis, King of Germany; *Charles the Bald, King of France*.

(Origin of the kingdom of France, properly so called.)

— † Jonas, Bishop of Orleans, distinguished by his protest against the superstitious adoration of images, and his exhortations to practical piety.

844 The bishops assembled in the Council of Thionville style themselves Vicars of Christ.

— Sergius introduces the custom of assuming a new name upon election to the papal chair.

— Paschasius Radbert, Abbot of Corbey.

— *Doctrine of the Eucharist.*

— On the publication of a second edition of Radbert's work on the Body and Blood of the Lord, Charles the Bald desired Ratramn to give his opinion on the subject. Ratramn writes against the doctrine of Transubstantiation, and maintains the doctrine of a spiritual presence of Christ in the eucharist vouchsafed to faith and the faithful.

Ratramn's work did little towards correcting the prevalent errors concerning the sacred elements, especially as it contained expressions themselves savouring of the doctrine of Transubstantiation (*e.g.* *convertitur panis in corpus Christi, operante invisibiliter Spiritu S.*). Only a few divines (Walafried Strabo, Druthmar, Florus Magister) agreed with Ratramn in his partial opposition to error.

Scotus, in his treatise “De Eucharistia” (now lost), took part with Ratramn; but *the doctrine of Transubstantiation had taken deep root, and continued to prevail.*

845 Cruel persecution of the *Paulicians*; the Empress Theodora having resolved to exterminate the sect. Those who escaped fled for protection to the Saracens, by whom they were received as enemies of the Greeks. They founded a town (Tephrica) on the borders of the Greek territory, from which place they carried on hostile operations; and here their doctrine was preserved, — a seed destined to produce much fruit in succeeding centuries.

— John Scotus Erigena at the court of Charles the Bald. He translated the (spurious) works of Dionysius the Areopagite, and laid the foundation of the scholastic system of theology, maintaining the insufficiency of doctrines founded solely on testimonies of Scripture and the writings of the Fathers, and contending that the Christian religion and doctrine could be, and ought to be, deduced philosophically by *à priori* reasoning, thus reversing the maxim of Augustin “Fides præcedit intellectum.” He distinguished also between negative and positive theology.

847 Rabanus Maurus, Archbishop of Mentz.

Predestinarian Controversy.

During the sixth century, the whole Augustinian system of doctrine concerning predestination received the stamp of ecclesiastical authority; but many of the clergy evinced a disposition to explain away or to conceal the more harsh positions of this system, and to incline to the more moderate views of Augustin, as stated in his book “De Vocatione Gentium,” regarding a plain and decisive statement of the doctrine of predestination as dangerous. About this time, the difference between the strict and more lax followers of Augustin became matter of open acknowledgment and debate. Gottschalk, in his monastery, had diligently studied the works of Augustin, and had become an enthusiastic advocate of the doctrine of absolute predestination.

He regarded the large number of his contemporaries, who refused to state the question in accordance with his views, as no better than Semipelagians; and at length, on occasion of a pilgrimage to Rome, he openly charged them with Semipelagian error in the presence of the Bishop of Verona. This took place in the year 847. He taught the doctrines of election and reprobation under the title of "a twofold predestination."

848 Rabanus Maurus takes part against Gottschalk, who maintains the strict Augustinian doctrines concerning predestination. At the Council of Mentz (848), Gottschalk appears before Louis and Raban, where he is excommunicated as a false teacher, and delivered over to his metropolitan, Hincmar, Archbishop of Rheims. He was brought by him before the Council of Chiersy in 849, and, refusing to retract his alleged errors, he was flogged as a contumacious monk, and sentenced to perpetual imprisonment in the monastery of Hautevilliers. He remained in confinement twenty years, still persevering in his opinions, which he embodied in his "Confessions."

— Cyril sent by Michael III. as a missionary to the Charazes (about the Crimea), at their request.

849 Bishopric of Bremen united to the archbishopric of Hamburg.

† Walafried Strabo,
Prudentius, Bishop of Troyes. *Epistola ad Hincmarum*, &c.

850 RISE OF THE FEUDAL SYSTEM.

The crown weak and dependent; the power of the bishops continually increasing. The successors of Charlemagne were abjectly submissive to the ecclesiastical rulers.

The history of the female pope, Joan, said to have been head of the Church between the pontificates of Leo IV. and Benedict III., is probably a fiction of the eleventh century. Perhaps it was originally designed as a satire

on the vices of the Popes John X., XI., and XII., who reigned during the tenth century.

850

Ratramn, De Prædestinatione.

Christian Druthmar (Grammaticus), author of a literal or grammatical commentary on the Gospel of St. Matthew.

Deplorable ignorance prevails among all orders of Christians. Many of the clergy are illiterate.

Great abuses in appointments to ecclesiastical offices, and in the administration of Church property.

Patron Saints.

853

† Haimo, Bishop of Halberstadt.

Predestinarian controversy.

The hasty condemnation and unjust treatment of Gottschalk probably tended to raise up many advocates of his opinions. About this time, his cause and doctrines were defended against Hincmar by Prudentius, Bishop of Troyes, Ratramn, and Servatus Lupus, Abbot of Ferrieres. Hincmar sought the assistance of Scotus Erigena in the controversy. After Scotus had written (De Prædestinatione Dei contra Gotteschalcum), the tenets of Gottschalk were defended by Prudentius, Florus Magister, and Remigius.

Hincmar seeks to gain the stamp of ecclesiastical authority in favour of his opinions. By his influence, the Second Council of Chiersy, held in the presence of Charles the Bald, publishes four propositions (Quatuor Capitula Carisiacensia) in opposition to the tenets of Gottschalk and his party. These contained not a contradiction, but only a modification, of the Augustinian doctrine.

Servatus Lupus: Liber de Tribus Quæstionibus; De Libero Arbitrio; De Prædestinatione Bonorum et Malorum; De Sanguinis Christi superflua Taxatione.

Prudentius: Tractatus de Prædestinatione contra Johannem Scotum.

Florus Magister (of Lyons): Liber de Prædestinatione contra Scoti erroneas Definitiones.

Remigius (Archbishop of Lyons) : *De Tribus Epistolis* (against Hincmar, &c.).

855

By the influence of Remigius, the Council of Valence publishes six propositions in opposition to the Four Capitula of the late Council of Chiersy. These contain a modification of the tenets of Gottschalk. The difference was now rather in terms than in substance : both parties built, in fact, upon the Augustinian or Anti-semipelagian system.

Continued subdivisions and dismemberment of the Western Empire.

—

Lothaire II. King of Lorraine, &c.

—

* Ethelwolf makes, or perhaps renews, a grant (of tithes ?) to the Church.

—

* Ethelwolf undertakes a pilgrimage to Rome.

The Bulgarians manifest a disposition to receive Christianity.

Christianity had hitherto made little progress in *Sweden*. Ansgar now labours in that country, and succeeds in founding a church. He leaves Erimbert to carry on the work there, and devotes himself, during the remainder of his life, as Archbishop of Hamburgh and Bremen, to the conversion of the Danes, with uncommon piety, industry, and zeal.

Cyril and Methodius, Apostles of the *Slavi*. Cyril translates the Bible into the Slavonian language.

856

† Rabanus Maurus, Archbishop of Mentz.

858

Kingdom of Navarre founded.

—

Ignatius, Patriarch of Constantinople, deposed by the profligate Bardas, regent during the minority of Michael III. Photius made patriarch. Ignatius refers his cause to Nicholas, who sends two bishops to Constantinople, as legates, to examine and decide.

The power of the Papacy increases greatly during the pontificate of Nicholas.

The Pseudo-Isidorian Decretals begin to acquire general currency and credit. Pope Nicholas I. cited them as genuine. Objections against their genuineness overborne by the voice of authority.

(They were held in high repute until the Reformation, when the forgery was exposed. Romish writers at first defended them as genuine ; but at length abandoned the position.)

859 Hincmar and Remigius agree to unite in a common exposition of faith, to be published by a council. The council never held. Hincmar continues to write against Gottschalk ; and difference of opinion on the disputed point continues in the Church.

861 Bogoris, King of the Bulgarians, professes Christianity. After a short struggle with his heathen subjects, Christianity was established in his dominions.

The papal legates agree with the Council of Constantinople, in confirming the deposition of Ignatius and appointment of Photius.

862 Lothaire II., of Thuringia, anxious to put away his queen Theutberga, in favour of the licentious Waldrade. Archbishops of Cologne and Treves favour his design. Council of Aix-la-Chapelle, held this year, pronounces the divorce. Hincmar of Rheims protests against the decree.

— The Russian Monarchy founded by Ruric.

Olaf Trygvesen attempts to plant Christianity in Iceland by force ; but without effect. In the course of the next century, the Gospel was gradually propagated in that country.

863 The Council of Mentz confirms the decree of Aix-la-Chapelle. But Nicholas declares it null, and deposes the Archbishops of Cologne and Treves.

Moravians apply to the Greek Church for missionaries. Cyril and Methodius sent to them.

863 Hincmar, at the Council of Soissons, deposes Rothad, Bishop of Soissons, notwithstanding his appeal to the pope.

In a council at Rome, Nicholas excommunicates his legates, declares Photius deposed, and recognises Ignatius as the Patriarch of Constantinople.

864 The deposed archbishops of Cologne and Treves protest against the conduct of the pope, as being an undue usurpation of authority by one who is no more than their equal; but in vain. Nicholas perseveres in maintaining the sanctity and inviolability of marriage, against Lothaire.

— Nicholas humbles Hincmar, the strenuous defender of the liberty of the Gallican National Church. He commands him either to restore Rothad forthwith, or to submit the examination of his case to Rome; maintaining that the pope alone is sovereign judge in the affairs of bishops, and that no council can pronounce sentence concerning them except by his authority. He supports these principles by reference to the Pseudo-Isidorian Decretals. Rothad restored to his bishopric by the pope in 865.

Frequent discoveries of bones and relics of saints, &c. long since dead, many of whom had been hitherto unknown or forgotten.

865 Anastasius, Librarian at Rome, fl.
(al. 851.) † Paschasius Radbert.

— Lothaire obliged to receive again Theutberga as his queen. Waldrade sent to Rome to do penance there.

— † Ansgar, Apostle of the North. After his death arose many obstructions to the propagation of Christianity in Denmark and Sweden; but it eventually retained its ground in those countries.

866 Christianity had been introduced into Bulgaria from

the Greek church; but Bogoris, after a communication with Nicholas, prefers the jurisdiction of Rome to that of Constantinople, and forms a connexion with the Roman see.

866 to 871. * Conquests and ravages of the Danes in England.

867 *BASIL, EMP. EAST.*

Beginning of the Macedonian dynasty.

— The court of Constantinople had espoused the cause of Photius, in opposition to Ignatius; but Basil is now inclined to favour the latter.

During the reign of Basil, Crete and Sicily are recovered from the Arabs.

— Photius convenes a council of Oriental bishops at Constantinople, in which the pope is (pro formâ) deposed and excommunicated. The Roman Church charged with maintaining sundry errors, especially in the doctrine relating to the Holy Ghost, and with having corrupted the Niceno-Constantinopolitan creed.

From this period we may date the open and final

SCHISM BETWEEN THE EASTERN AND WESTERN CHURCHES.

Besides the controversy respecting the procession of the Holy Ghost, there are many other causes of disagreement between the Western and Greek Churches. The former received only 50, the latter 85, Apostolical Canons as genuine; the former forbade priests, the latter permitted them (except bishops), to live with their wives after ordination, if previously married; the former denied, the latter affirmed, that the patriarch of Constantinople was equal in rank to the pope of Rome; the former permitted, the latter forbade, fasting on Saturdays, the eating of blood, &c. and the representation of Christ under the figure of a lamb. Lastly, also, a dispute had arisen between the patriarch and the pope concerning jurisdiction over Bulgaria.

— to 869. Basil invites Adrian to decide between the

claims of Photius and Ignatius. A council at Rome (868) annuls the acts of the late council at Constantinople, deposes Photius, and recognises Ignatius as patriarch. All this was confirmed by a new council at Constantinople (869).

868 Moravians incline to a connexion with Rome. Cyril and Methodius invited to Rome. Cyril dies there. Methodius returns as bishop of the Moravian Church.

— *The Canons of Worms contain a total prohibition of marriage for all the clergy.*

— † Ratramn (otherwise called Bertram).

869 The kingdom of Lothaire II. divided, after his death, between Charles the Bald and Louis the German.

The pope asserts the rights of Louis II.; Hincmar of Rheims espouses the cause of Charles the Bald.

— Gottschalk dies in confinement. Refusing to retract, he is denied the privilege of partaking of the eucharist before his death.

870 All Latin priests compelled to quit Bulgaria.

Charles the Bald at first asserts the rights of the temporal power and the national church of France against the claims of the pope. He supports Hincmar against Nicholas.

871 * Alfred the Great, King of England.

— Hincmar of Rheims, with the Council of Douzi, deposes his nephew Hincmar, Bishop of Laon. The pope, claiming to be the only judge of bishops, according to the forged Decretals, protests against their proceedings. Hincmar, backed by the power of Charles, maintains his ground. He inveighs strongly against the validity of the Decretals.

871 The *Paulicians* had continued to harass the neighbouring Greeks from Tephrica. After the destruction of their chief town by Basil, which took place this year, they continued to exist as a separate party, and were zealous in the propagation of their doctrines, especially in Bulgaria.

George, Metropolitan of Nicomedia, remarkable for his zeal in advancing the honour of the Virgin Mary.

Masses in honour of saints.

Charles the Bald, in hope of being made emperor by the favour of the pope, yields to the papal claims of ecclesiastical monarchy, and is ready to sacrifice the rights of the civil governor and of the national church.

Notwithstanding the protestations of Hincmar, Anse-
gisus, Archbishop of Sens, is appointed vicar apostolic in France.

875 Charles the Bald crowned Emperor and king of Italy.

Charles the Bald resigns the imperial right of giving consent to the consecration of the bishops of Rome, and then confirming the election. He accepts the empire as a donation from the pope.

The bishop of Rome is now styled Papa Universalis, Vicarius Petri et Pauli.

— The connection of the Moravian Church with Rome confirmed.

† Ado, Archbishop of Vienne, martyrologist.

876 The Mohammedans push their conquests as far as Rome; are bought off by a yearly tribute.

— The kingdom of Germany divided.

877 The doctrine of the merit of good works (especially such as benefactions to the Church and almsgiving) had long been established. Charles the Bald, in making a donation to a monastery, in the year 877, says, — Si servorum Dei utilitatibus subveniendo conferimus, profuturum nobis hoc ad æternam beatitudinem fore, nullo modo ambigimus.

The Russians evince a disposition to embrace Christianity. They request the presence of a Greek bishop. Subsequently, hostilities between Greeks and Russians retarded the progress of Christianity in Russia.

878 Violent contests between Rome and Constantinople respecting the jurisdiction of Bulgaria. † Ignatius. Photius again Patriarch of Constantinople.

— * The Danes, having been reduced by Alfred, receive permission to settle in England, on condition of their embracing Christianity ;—baptized,—with Guthrun their king.

* Alfred is said to have instituted a literary society at Oxford, and even to have founded a college there (University College). But the establishment of the University of Oxford must be referred to the beginning of the thirteenth century.

* It is probable, from the omission of the second commandment in the laws of Alfred, that image-worship was now established in England. If so, the practice was of recent introduction in this country.

879 Foundation of the kingdom of Burgundy Cisjurana ; the bishops bestow it upon Boson, the pope's favourite.
Christians at Kiev, in Russia.

— Papal legates at Constantinople, with a view to settle differences. The pope promises to recognise Photius as patriarch on condition of his seeking forgiveness for his offences from the Church of Rome, and foregoing all claims upon Bulgaria. Photius not disposed to yield so far. The pope pronounces a fresh anathema against him, and all who should recognise him as patriarch.

— Methodius accused of celebrating divine service in the Slavonian language. The Pope, John VIII., prohibits the use of a vernacular tongue in the celebration of the mass, but sanctions it in preaching.

880 Methodius, having defended his practice at Rome (880), obtains from the pope a remarkable permission to celebrate all offices of divine worship in the Slavonian language, only with an injunction to read the gospel in Greek or Latin before reading it in Slavonian, as a mark of respect.

— * Saxon translation of the Psalms by Alfred. That prince published also the works of Orosius, Bede, and Boethius, in Saxon, and a translation of the Pastoral of Gregory.

881 Charles the Fat, King of Italy.

882 † Hincmar, Archbishop of Rheims.

884 Charles the Fat, as sole monarch, re-unites the Western Empire.

* Alfred sent an embassy to the Syrian Christians in India.

886 *LEO VI. (THE PHILOSOPHER) EMP. EAST.*

— Photius deposed by the emperor; but no real reconciliation with Rome took place.

— * † John Scotus Erigena.

887 Charles deposed.

Western Empire finally dismembered.

888 Arnulph elected Emperor of Germany.

The Crown henceforth elective.

The kingdom of Burgundy Transjurane founded by Rudolph.

Italy a distinct kingdom.

— The new emperor of Germany swears allegiance to the pope.

891 Photius dies in exile. After his death the disputes between the Greek and Latin Churches continued. Nor

was a cordial and permanent agreement between the East and West ever effected; although, in the course of the following (tenth) century, the violence of the contest considerably abated.

894 The King of the Bohemians baptized by Methodius. After this there was a long struggle between Paganism and Christianity in Bohemia.

898 Charles the Simple, King of France.
899 Louis, Emperor of Germany.

END OF
THE
NINTH
CEN-
TURY.

Ecclesiastical Supremacy.

Bishops now not only claim part with princes in the government of their kingdoms, but require princes themselves to be subject to the Church. The pope had already told an emperor that he occupied his throne chiefly for the purpose of protecting the Church. Quarrels between different princes had greatly contributed to the establishment of this ecclesiastical supremacy.

Exemptions of monasteries from episcopal jurisdiction, and their immediate subjection to the pope; — assertion of the principle that bishops derived their power from the pope; — general councils convened by command of the pope; — appeals from General Councils to the pope.

The celibacy of the clergy had now given rise to scandalous vices, and abuses beyond number.

The wealth of the Church continues to be greatly augmented by means of superstition and imposture.

In the West, *the theory of Christian morals* had now suffered fresh debasement by means of translations of the mystic writings attributed to Dionysius the Areopagite.

Christian doctrine was obscured and deteriorated by the controversies which were agitated during this century concerning image-worship, the eucharist, and predestination. But the very existence of these controversies, and various passages in the writings of authors of this date show that some remnants of great Christian truth were at least partially retained.

END OF
THE
NINTH
CEN-
TURY.

The Monophysites, by the assistance of the Moham-
medans, had now become dominant in Egypt.

The Festivals of St. Michael the Archangel, of All
Saints, and of the Assumption of the Virgin Mary, were
introduced in the Frankish churches during this cen-
tury.

(But it was not until the thirteenth century that the
bodily ascension of the Virgin was taught.)

Christianity propagated from Moravia to Bohemia.

*Schools and Literary Institutions suffer decay during this
century.*

Attempts were made to refute Mohammedan errors ;
but the age did not possess divines equal to the task.

Scandalous practices for obtaining the pontifical dignity
prevail about this time.

900 Aristocratical government of the nobles in Rome and
its neighbourhood.

Christianity introduced among the Hungarians from
Constantinople.

903 Turks obtain authority in the Caliphate of Bagdad.

909 Foundation of the *Dynasty of the Fatimites* in Western
Africa.

— The canons of Trosley provide for the maintenance of
the rights, privileges, and revenues of the clergy. Tithes
declared due, not only from the produce of the soil, but
from the fruits of labour and industry. N.B. From the
eighth century until the eleventh, claims for the payment
of tithes were continually enforced, and frequently re-
sisted.

During the greater part of this century the election of

popes was influenced by a faction in the state. Men of the most corrupt morals and dissolute lives were now continually placed at the head of the Church.

Theological literature was now at its lowest ebb. The efforts which had been made by Alfred the Great for the continuance and promotion of sound religious learning remained ineffectual.

Controversy was hushed in ignorance and apathy.

The worship of saints, as supposed intercessors with God, had continually increased. It was now universally practised, and in high repute. Many churches and monasteries were erected and richly endowed in honour of these imaginary favourites.

910 *The Monastery of Clugny,*
founded by Berno; who follows up the efforts of Benedict of Aniane for the reformation of monastic orders, by uniting several societies under one common head.

911 *ALEXANDER, EMP. EAST.*

— Rollo, the Dane, having obtained the cession of Normandy, is baptized. He assumes the title of Robert, Duke of Normandy.

912 *CONSTANTINE VII. (PORPHYROGENITUS) EMP. EAST*
(under his mother, Zoe).

— Persecution of Christians in Denmark under King Gorm.

— † Moses Barcepha, a Jacobite.
Simeon Metaphrastes, fl.

916 Berenger I. King of Italy, Emperor of the West.

919 *ROMANUS (LECAPENUS) EMP. EAST,*
with his three sons, Christopher, Stephen, Constantine VIII.

923 Henry the Fowler, King of Germany.
Lorraine finally re-united to the crown of Germany.
924 to 940. * Athelstan, King of England.

* During this reign, Christianity continually gains a firmer footing in England.

During the former half of this century, the Hungarians make desolating inroads into Germany and Italy.

927 † Berno. Odo (927—941) prosecutes his plans. The monastery of Clugny under its early abbots (after Berno and Odo, Aymard to 948, Mayol to 994, Odilo to 1048) distinguished by the severity of its discipline and its strict observance of ascetic rules, by its zealous and efficient labours in the education of youth, and in the cause of art and science.

930 The two kingdoms of Burgundy united under Rōdolph II.

931 The pope presents to the monastery of Corbey a rib of the Evangelist St. Matthew, and a relic of the Apostle St. Andrew.

933 Henry I. defeats the Hungarians.

934 Henry procures from Gorm the toleration of Christianity in Denmark.

Fierce contests between the Heathen and Christian parties in Bohemia.

935 The Caliphs of Bagdad lose their political power, which remains in the hands of Ahmed the Buyide and his descendants, under the title of Emir al Omrah.

936 Otho the Great, King of Germany.

938 Hakon, King of Norway, a Christian, attempts to establish Christianity in his dominions, but without effect. He died in 950.

— Boleslas I. King of Bohemia; under him, Paganism was in the ascendant.

939 Anthropomorphites condemned as heretics.

About this time Unni, Archbishop of Hamburg and Bremen, dies in Sweden, where he had laboured for the propagation of the Gospel with great success. Missionaries, who were sent by his successors, prosecuted the work.

Great opposition to Christianity in Bohemia. War with the empire fourteen years (936—920).

945

CONSTANTINE VII. EMP. EAST, restored.

—

Berenger II. King of Italy.

—

Boleslas compelled by Otho I. to permit the restoration of the Christian Church in Bohemia.

—

Gylas, Hungarian prince, baptized at Constantinople.

—

Harald II. King of Denmark, embraces Christianity.

950

Continual civil wars in France between the barons throughout this century.

The differences which existed between the Greek and Latin Churches, and those which had arisen within the latter concerning predestination and the eucharist, were not settled; but, amidst the barbarism of this century, controversy was suspended.

A very general expectation of the approaching end of the world prevails.

During this century, erroneous doctrines concerning *purgatory, the veneration of saints, and the eucharist*, gain ground. (The opinion of some persons, who maintained that the Archangel Michael says mass every Monday in heaven, was condemned as heretical.)

The spiritual character of the superior clergy is now, to a great extent, merged in that of secular princes, or military commanders.

* Dunstan, Abbot of Glastonbury, endeavours to reform the Church by establishing the rule of Benedict in the English monasteries, and enforcing the celibacy of the clergy.

950

† Eutychius, Bishop of Alexandria.
Œcumenius fl.

951

Otho invades Italy. Berenger submits.

—

* Christianity introduced among the Normans in Ireland.

952

Marriage of the clergy strictly prohibited by the Council of Augsburg.

Baptism of bells by the pope.

955

Otho drives the Hungarians out of Italy.

—

Olga, a Russian princess, baptized at Constantinople. Adelbert afterwards preaches the Gospel in Russia. The general conversion of the Russian people proceeds, however, but slowly.

959

ROMANUS II. EMP. EAST.

The Bulgarians conform to the Church of Rome.

960

Otho the Great resumes the imperial right of confirming the election of popes (see 875). He proceeds to appoint popes by his own authority.

—

† Atto, Bishop of Vercelli. He wrote a commentary on the Epistles of St. Paul.

The collegiate bodies of clergy established by Chrodegang partake of the general corruption of the order. The canonical clergy aim chiefly to render themselves independent of the bishops, and to secure their respective shares of the collegiate income (prebends).

961

Otho, King of France, makes a second expedition into Italy. Berenger dethroned.

Otho crowned King of Italy and Emperor.

From this time to 1508 no king of Germany took the title of emperor until after he had been crowned by the pope.

962 * Dunstan, Archbishop of Canterbury, imposes upon Edgar seven years' penance.

963 *NICEPHORUS II. (PHOCAS) EMP. EAST.*

The emperor (Otho), enraged at the perfidy of the pope, caused him to be deposed by a council held in St. Peter's Church at Rome. Leo VIII. made pope in his room.

Otho confirmed the grants of Charlemagne to the pope.

965 —975. Nicephorus makes successful expeditions against the Caliphate, and extends the Eastern Empire. Cyprus, Cilicia, and Antioch, recovered.

In the East, Nicephorus enacts that no bishop shall be consecrated without consent of the emperor: — this law was soon after repealed by Basil.

Christianity propagated from Bohemia to Poland.

966 Micislaus, Duke of Poland, baptized. He founds the bishopric of Posen, and endeavours to establish Christianity in Poland.

Harald Harfragre, King of Norway, suppresses idolatry.

† Flodoard of Rheims.

967 Otho II. joint Emperor of the West.

Boleslas II. King of Bohemia. Christianity in the ascendant, and finally established in his dominions. After this time, Paganism gradually becomes extinct in those parts.

Many bishoprics founded in Germany about this time. The emperor exercises the right of investiture.

968 † Luitprand, Bishop of Cremona.

The Fatimite Caliphs of Africa in possession of Egypt, Syria, and Sicily. Grand Cairo founded.

969

JOHN ZIMISCES, EMP. EAST.

Successes against the Bulgarians in Syria.

Otho and his successors bestowed large grants of land upon the bishops; who received towns, counties, and entire dukedoms, with the prerogatives of royalty, such as justiciary powers, the right of coining money, and of levying tolls and other revenues.

The great power of the clergy becomes highly injurious to the imperial authority.

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* Marriage of the clergy in England forbidden, under pain of deprivation.

* In England, violent disputes between the married clergy and the monks prevailed about this time. Dunstan, Archbishop of Canterbury, was a great patron of the monks.

970

The Emperor, John Zimisces, removes a great part of the *Paulicians* to Philippopolis in Thrace, where he gives them a settlement. This circumstance contributed to the propagation of their tenets in Europe; and to their influence may perhaps be traced the rise of various sects of mystics in the Western Churches, such as existed during the tenth and eleventh centuries in Italy, France, and Germany. The *Paulicians* were charged with holding Manichæan or Gnostic opinions; but they were chiefly distinguished by their strict and zealous observance of practical religion. The sects which afterwards arose conformed to the external rites and worship of the dominant church, and were distinguished chiefly by the strictness of their lives, and by aiming at higher degrees of piety, and purer morals, than such as generally prevailed among the Catholics of their day.

972

Harald, King of Denmark, having made peace with Otho, is baptized, and becomes zealous for the propagation of Christianity in his dominions.

Christianity makes progress in Hungary, under the auspices of the Prince Geysa.

973

Bishopric of Prague founded.

The pope (Boniface VII.) deposed and banished for his crimes.

—

OTHO II. EMP. WEST.

974

† Ratherius, Bishop of Verona; distinguished by his zealous efforts to check the corruption of the clergy, and to promote their usefulness.

975

Harald, King of Denmark, having conquered Norway in 962, endeavours to establish Christianity in that country. His attempts are resisted, and the Norwegians, under Haken, throw off his yoke.

976

BASIL II. AND CONSTANTINE IX. EMP. EAST.

† Simeon Metaphrastes.

Reformation of the order of Canons. Distinction between Canons Regular and Canons Secular.

982

Greenland discovered by Norwegians. Christianity introduced soon afterwards.

—

Otho makes Geisler Archbishop of Magdeburg, in place of another chosen by the chapter.

Slavonians return to Paganism, having been formerly compelled by the Germans to embrace Christianity.

983

OTHO III. EMP. WEST
(under his mother Theophania).

984

† Roswitha, a Latin poetess.

987

Hugh Capet, King of France.
End of the Carolignian dynasty; foundation of the Capetian.

988

Wladimir (Basil I.) Grand-duke of Kiev, invites Christian bishops and clergy to Russia, and founds several

bishoprics (one archbishopric at Kiev, another at Novogorod).

The Greek ritual was introduced into Russia by Vladimir. Schools and convents founded.

988

* † Dunstan, Archbishop of Canterbury.

991

* Danes make the English tributary.

—

Hugh Capet procures the deposition of Arnulph, Bishop of Rheims, by a council held in that city, and the election of Gerbert in his room. Absolute supremacy of the pope, and the claims founded upon the forged Decretals, contemptuously denied.

Harald, King of Denmark, deposed by the influence of the pagan party in his dominions, with his son Sveyn at their head. Sveyn king; destruction of Christian establishments, and suppression of Christianity in Denmark.

992

Peter Urseolo II. Doge of Venice; regarded by the Venetians as the founder of their state.

993

First instance on record of the Canonization of a Saint (Ulric, Bishop of Augsburg), by the pope, in a Lateran Council.

Continued growth of Superstition. Worship of Saints and Images increases.

Saturday is distinguished by special worship, in honour of the Virgin Mary.

Some suppose that *Rosaries* came into use before the close of this century.

The Eucharist. Gerbert maintained that it is best to say simply, without further definition, and in accordance with our Saviour's own words, that the bread and wine in the eucharist are the body and blood of Christ (but to be apprehended only by faith). This plea for moderation in the statement of the doctrine produced, however, but little effect. Transubstantiation was generally believed;

and in the course of the following century a contradiction of the doctrine was accounted heresy.

996 Otho III. crowned Emperor.

997 Robert, King of France. Stephen I. King of Hungary.

— A struggle for the papacy between Gregory V. and John XVI. or XVII.

— Robert was not disposed to persevere in the struggle maintained by Hugh Capet against the papal pretensions. Council of Rheims, held this year under the presidency of the pope's legate, annuls the acts of the former council. Gerbert deposed. Arnulph restored.

Adalbert of Prague preaches the Gospel in Prussia, where he suffers persecution, and is put to death, 997. The Gospel makes no progress in that country.

Micislaus, Duke of Poland, places his country under the protection of St. Peter, *i. e.* the Pope.

Christians in Spain overpowered by the Arabs.

(995—1000.) Christianity established in *Norway* by the King, Olaf Trygvesen, who attributed his former successes in battle to a shield bearing a figure of Christ, which had been given him by a Saxon priest. He exercised great violence and cruelty towards the heathen priests, and was killed in battle in the year 1000, when the kings of Sweden and Denmark became masters of his country until 1017. They tolerated all religions in Norway.

998 *Feast of All Souls*, instituted at Clugny, for the redemption of souls from purgatory; it having been said that, on occasion of an eruption of flame in Sicily, the devils had been heard to lament the fact, that many souls had been delivered from their torments by means of almsgiving and prayers, and especially by those of the monks of Clugny.

999 Gerbert (Archbishop of Ravenna, 998) made Pope (Silvester II.) by the influence of the emperor, whose tutor he had been.

This year Silvester first suggests the idea of the Cru-

sades, in an “*Epistola ex persona Hierusalem devastatæ ad Universalem Ecclesiam.*”

Robert, King of France, compelled by the pope to divorce his queen Bertha.

(997—1038.) Christianity finally established in *Hungary*, under King Stephen I., and propagated thence to *Transylvania* and *Wallachia*, by force of arms. Finally established in *Bohemia* (999).

The system of Ecclesiastical Benefices may now be considered as completed and established.

It had now become usual for papal legates to convene and preside in councils assembled in foreign lands.

1000 Huns, Avars, and other Barbarians,—also, the Persians and Russians,—harass the Eastern Empire.

The Seljukian Turks conquer Asia Minor.

Norman conquests in Italy.

The Greek Church is rent by numerous schisms.

— The canons of the Council of Poitiers are directed against the marriage of the clergy, and simony.

About this time, all persons were required to pray for souls in *purgatory* by the authority of the pope.

1001 Institution of an annual procession with relics between Corbey and Amiens. On these occasions many miracles are said to have been wrought.

1002 HENRY II. EMPEROR OF GERMANY, AND KING OF ITALY.

From this time, the dukes of Poland make many fruitless attempts to subdue the *Pomeranians*, and to introduce Christianity in the train of conquest. Boleslas I. founded a bishopric at Colberg about the year 1000; which, however, did not survive the death of its first bishop.

Boleslas I. (995—1025) promotes the spread of Christianity in *Poland*. This prince was very submissive to the

superior clergy, not presuming to sit in their presence, and submitting to all the penances and burdens they imposed.

Sultan Mahmoud, a Turk, spreads his dominion and Mohammedanism from the Caspian Sea to the Ganges.

- 1003 † Gerbert. He planted the seeds of a literary taste in Rheims, and in France generally.

In Denmark, Sveyn is more tolerant of Christianity than formerly, from political considerations.

During the fresh disturbances which arose about this time in Italy, the counts of Tuscoli obtained such influence, that the papal dignity became completely in possession of their family, in which it remained for a long time, as it were, hereditary.

- 1007 Bruno, surnamed Boniface, with eighteen companions, preaches the Gospel, and attempts to found a church in *Prussia*, but without effect: himself and his whole company were put to death in 1008. No efforts made for the conversion of the Prussians for two centuries afterwards.

— Fulbert, pupil of Gerbert, Bishop of Chartres. A school of theology flourished under his auspices. He was a zealous promoter of the worship of the Virgin Mary.

- 1008 Olaf, King of Sweden, baptized; first Christian king of that nation. He promotes the cause of Christianity in his dominions, chiefly by the aid of English clergy. First Swedish bishopric founded.

“A strange mixture, both of doctrine and worship, long prevailed in Sweden, where Jesus Christ was profanely associated with Odin, and the pagan goddess Freya confounded with the Virgin.” (*Koch.*)

- 1009 Sultan Hakem in Egypt persecutes the Christians.

During this period, the papal chair is usually obtained by the most nefarious means. In general, the popes themselves are men of corrupt morals and profligate lives.

1010 A sect in Aquitaine rejects the use of the sign of the cross and baptism. In the latter particular they agreed with the Paulicians, and with several sects of the Middle Ages, who substituted imposition of hands for baptism.

1016 * Canute the Great, King of England.
Canute was devoted to the interests of the Church of Rome.

— Pontius, Bishop of Arles, grants indulgence, or absolution of sins, on consideration of contributions in aid of building churches.

About this time a congregation of Hermits is founded in a part of the Apennines, Campus Malduli, Camaldoli. *Camaldulensian Order*.

(1014—1035.) Christianity finally established in *Denmark*, under the auspices of Canute the Great, who had married Emma, a Christian princess, widow of the English king, Ethelred.

(1017—1033.) Olaf II. King of *Norway*, promotes the final establishment of Christianity in his dominions, partly by persuasion, partly by force; founds churches and schools. Venerated after his death as a saint.

Sardinia recovered from the Arabs.

The Brethren of Orleans,
a sect denying the meritoriousness of human works; propagating certain Gnostic errors; professing to receive no doctrine but such as is written by the Holy Spirit in the inner man. Leaders of the sect summoned before an assembly of bishops. Thirteen members put to death.

1018 Bulgaria again a province of the Greek Empire.

1022 † Notker Labeo, Abbot of St. Gall. He translated some books of Scripture.

Continued struggles of the See of Rome with the emperors respecting the independency of papal elections.

1024 CONRAD II. EMPEROR OF GERMANY.

Beginning of the Franconian or Salic dynasty.

1025 CONSTANTINE, SOLE EMPEROR OF THE EAST.

Nestorians said to be still engaged in propagating the Gospel among the Tartars.

Christians, in many parts, suffer great persecutions from Saracens and Turks.

A sect, in the diocese of Arras and Cambray, insists upon spirituality of mind and the exercise of practical religion, to the disparagement of external rites, and especially of infant baptism. Persuaded by Gerhard to cease their opposition to the Church.

A sect near Turin maintains that the whole history of Christ is to be regarded as only an allegorical representation of the spiritual or religious life. Several members of this sect put to death.

1026 (al. 1005.) † Burkard, Bishop of Worms.

1027 End of the Caliphate of the Ommyyades in Spain.

1028 ROMANUS II. EMP. EAST.

— † Fulbert, Bishop of Chartres.

1031 Henry I. King of France.

1032 Conrad unites the Kingdom of Burgundy to the German crown.

Norman conquests in Italy and Sicily.

1033 The French bishops and abbots appoint Friday in every week to be kept sacred as a day of penance, in which injuries should be forgiven, and all quarrels and litigations should be suspended.

1033 Benedict raised to the Papal See, at the age of ten years, for money. His life was most profligate and scandalous.

1034 *MICHAEL IV. EMP. EAST.*

1036 Jaroslav, head of all Russia. He exerted his influence (from 1019 until 1054) in favour of the establishment of Christianity in his dominions.

1038 Togrul Beg, Emir al Omrah.

— An order of Cenobites founded at *Vallombrosa*, in the Apennines, by John Gualbert.

1039 HENRY III. EMPEROR OF GERMANY.

(Under him the Bohemians and Hungarians become tributary.)

1041 *MICHAEL V. EMP. EAST.*

— *Treuga Dei*, or the cessation of all hostilities and litigations during the latter part of the week, established by authority of the Church, first in Aquitaine, afterwards also in neighbouring countries. (See 1033.)

1042 *CONSTANTINE X. (MONOMACHUS) EMP. EAST.*

— * Edward the Confessor, King of England. *Saxon line restored.*

— Lanfranc, a monk in the monastery of Bec in Normandy.

Theophaues Ceramius, Nilus Doxipatrius, fl.

1045 Bruno, Bishop of Wurtzburg.

1046 The Council of Sutry affirms the right of the emperor to nominate to the Holy See. Plan of the emperor for the reformation of ecclesiastical abuses.

“The whole of Christendom composed, as it were, a single and individual republic, of which the pope was the spiritual head, and the emperor the secular. The duty of the latter, as head and patron of the Church, was to take cognisance that nothing should be done contrary to the

general interests of Christianity. It was his part to protect the Catholic Church, to be the guardian of its preservation, to convocate its general councils, and exercise such rights as the nature of his office and the interests of Christianity seemed to demand." (*Koch.*)

From Otho the Great to Henry IV. all the Roman pontiffs were chosen, or at least confirmed, by the emperor.

Three rival popes deposed by the Council of Sutry.

From this time *the rupture between the Greek and Latin Churches became more complete and irremediable than ever.* Michael Cerularius, the Patriarch of Constantinople, caused all churches and monasteries belonging to the Latins in Constantinople to be shut up. The ancient controversy renewed, and the breach widened by agitating a question concerning the use of unleavened bread in the eucharist.

False doctrines respecting the power of the pope, saints, the merit of good works, and transubstantiation, acquire consistency and strength.

Capital punishment for (alleged) heresy had now become general.

Profligacy and vice abound among people of all ranks and conditions, especially among the clergy.

Pilgrimages to the Holy Land frequent and highly esteemed, especially in connection with the belief in the approaching end of the world, which still prevails.

1048 Berenger declares his doubts concerning *the doctrine of Transubstantiation*, and prefers the work of Scotus on the eucharist to that of Paschasius Radbert.

1050 Leo condemns Berenger and his doctrine in a council at Rome. The Council of Vercelli, in the same year, zealously condemns the tenets of Scotus and Berenger, concerning the eucharist. The treatise of Scotus burnt. Berenger imprisoned before the assembling of the latter council.

Dismemberment and decline of the Mohammedan Caliphate in Spain.

During the latter part of this century (1041—1090), the Normans in South Italy conquer Apulia, Calabria, and Sicily, from the Greeks.

Idolatry still exists in Sweden, especially in connection with a celebrated temple at Upsal.

Nicetas Pectoratus, fl.; an advocate of the Greek Church against the Latins.

Michael Psellius, and Michael Cerularius, fl.

During this century, the popes are zealous in forcing the Roman customs and ceremonies upon other churches; *e. g.* in Spain. Strong representations concerning the necessity of celebrating divine worship in Latin.

Church discipline, as in past centuries, is weak, and the subject of great abuse.

Offences against the pope and clergy were visited with more severe punishment than moral transgressions.

The sentence of excommunication against temporal princes was often employed as a means of effecting revolutions, or for other political purposes.

Immunities, &c. granted to Crusaders rendered imposition of penance, in a great degree, nugatory.

1052 A sect, near Gorlac, insists upon abstinence from animal food. Members of this sect put to death by order of the emperor.

1053 Michael Cerularius, assisted by Leo, Metropolitan of Bulgaria, vehemently attacks the doctrines and ceremonies of the Romish Church. He complains especially of the use of unleavened bread in the eucharist, which he denounces as heretical; and brands the adherents of the custom with the name of Azymites.

Leo published a defence of the Latin Church.

1054 The emperor is unwilling, from political motives, that the controversy between Michael and Leo should proceed. Legates sent from Rome to Constantinople to settle the

dispute between Michael and Leo. A Greek monk, Nicetas Pectoratus, compelled to burn his book, "Against the Latins," in presence of the legates. Michael highly exasperated. Supported by the clergy and people against the emperor. Patriarch and Pope excommunicate each other.

From this time *Hildebrand* obtains continually increasing influence with the popes and superior clergy. He was soon at the head of a party in the Church, and exerted his influence to carry forward a plan for checking ecclesiastical disorders, advancing the clergy in efficiency and reputation, and promoting the independence of the Church with regard to the temporal powers. With this view, efforts were made to suppress simony, and to restrain the licentiousness of the clergy — especially to enforce the practice of clerical celibacy — as immediate means of diminishing the influence of princes, nobles, and wealthy individuals, in relation to ecclesiastical appointments.

1054. At this time the greater part of the temporal possessions of the Holy See had passed into the hands of the emperor and neighbouring princes.

Leo sends commissioners plenipotentiary into various parts of Europe, with a view to promote this Reformation.

Origin of papal influence by means of legates.

— Berenger declares, at the Council of Tours, that he does not deny the presence of Christ in the eucharist, but regards the bread and wine after consecration as his body and blood. Hildebrand, papal legate in France, declares himself satisfied with this declaration.

— *THEODORA, EMPRESS OF THE EAST.*
(End of the Macedonian dynasty.)

1055 The Sultan Togrul Beg captures Bagdad, and becomes master of the Caliphate.

— *MICHAEL VI. (STRATIOTICUS) EMP. EAST.*
HENRY IV. EMPEROR OF GERMANY.

1057 *ISAAC COMNENUS, EMP. EAST.*

1059

CONSTANTINE IX. (DUCAS) EMP. EAST.

— Robert Guiscard created Duke of Apulia and Calabria by the Pope, to whom he swears allegiance.

— The right of election to the pontifical chair vested in the college of cardinals, with consent of the people, and approbation of the emperor.

Beginning of disputes between the popes and emperors respecting Investiture and nomination to the Holy See. These disputes last until 1122.

— Berenger goes to Rome, hoping to obtain a declaration of the pope in favour of his views of the eucharist. The opposite party (under Humbert) too strong for him. At a council, Berenger is required to subscribe a declaration that, after consecration, the bread and wine are the true body and blood of Christ, and that his body is sensibly broken by the hands of the priest, and pressed by the teeth of the communicant. Berenger subscribes. But after his return to France he openly retracted his confession, asserted his former doctrines against Lanfranc, and inveighed violently against the Church of Rome. Lanfranc writes against Berenger (*De Eucharistiæ Sacramento Liber*). Berenger replies (*De Sacrâ Cœnâ Liber*).

Nicholas II. enforces the relaxed discipline of the Canons Regular.

1059

Order of the Brethren of St. Antony.

(Many miraculous cures, said to be wrought by the pretended relics of St. Antony and St. Didier, lately imported into Dauphiné from Constantinople.)

1060

Philip I. King of France.

— By a synod at Spalatro, in Dalmatia, the use of the Slavonian language in divine worship is prohibited. Methodius (confounded with Ulphilas) is declared to have been a Gothic heretic.

In Arragon, and soon afterwards in Catalonia, the Roman liturgy is substituted for the Mozarabic.

1062 Lanfranc, Abbot of Caen.

1063 Alp Arslan, Seljukian Sultan.

1064 Siegfried, Archbishop of Mentz, Günther of Bamberg, and other German and French bishops, undertake a pilgrimage to the Holy Land, accompanied by above seven thousand devotees. Only about five thousand return.

1065 † Humbert, advocate of the Western Church against the Eastern.

Idolatry exterminated in *Hungary*. All *Jutland* Christianised.

William of Normandy invades England under the sanction of a papal grant.

Alp Arslan zealously propagates Mohammedanism in Georgia and Armenia.

1066 * *William the Conqueror, King of England.*

* One third of the land in England now in the hands of churchmen.

* After the Conquest, the erroneous doctrines and practices of the Church of Rome begin to take deeper root than formerly in England. But the way had already been prepared for the admission of such errors.

William consents to the payment of Peter's Pence; not as a tribute, but as a benefaction; and refuses to do homage to the pope for his dominions.

* He exercised supreme authority in matters ecclesiastical as well as civil in England. But many English ecclesiastics were ejected from their benefices in favour of William's Norman followers, by the interference of papal legates. This was a dangerous introduction of papal authority into England. William also separated the ecclesiastical and civil courts, and thus assisted the

clergy in establishing their claims to a separate jurisdiction.

1067

EUDOCIA, EMPRESS OF THE EAST.

1068

ROMANUS III. (DIOGENES) EMP. EAST.

1069

Congregation of Hirschau (Congregatio Hirsaugiensis) founded, in imitation of that of Clugny.

N.B. The monastery of Hirschau was founded about A.D. 830.

1070

Lanfranc, Archbishop of Canterbury.

1071

Alp Arslan takes the Emperor Romanus prisoner.

—

MICHAEL VII. EMP. EAST.

1072

Sultan Malek Shah.

—

† Peter Damian.

During this period, the state and civil governors acquired considerable influence over the Church, which was exerted especially in the way of granting investiture to bishops. "The popes used to date their acts from the years of the emperor's reign, and to stamp their coin with his name; and all the higher clergy were virtually bound and subject to the secular power, by the solemn investiture of the ring and the crosier. This investiture gave to the emperor and other sovereigns the right of nominating and confirming bishops, and even of deposing them, if they saw cause. It gave them, moreover, the right of conferring, at their pleasure, those fiefs and royal prerogatives which the munificence of princes had vested in the Church." (*Koch.*)

Bishops had become extremely negligent of their spiritual duties, notwithstanding provisions and penalties designed to enforce the discharge of them. Their chief care, in general, was to furnish their friends with a subsistence from the revenues of the Church, and to trade

with ecclesiastical benefices. This evil continued, and even increased, during the following centuries.

Archdeacons also, as representatives and commissioners of the bishops, were guilty of many flagrant abuses of their station and influence; an evil which subsequently led to the abridgment of their authority, and the appointment of bishop's officials or vicars.

The influence of Rome had been greatly increased by means of the vices and injustice of temporal princes, as well as by dissensions and ambition among the bishops. Sometimes princes appealed to Rome against the pretensions of their clergy; and sometimes the clergy appealed against the claims and exactions of princes. Thus both parties contributed to establish the power of the pope. Such was the case, *e. g.* with regard to England.

Monastic Orders. Hitherto the rule of St. Benedict (see 817.) was the only one allowed by the Romish Church; and the rule of St. Basil prevailed exclusively (as it still does) in the East.

Disputes between Realists (*i. e.* those who maintained that universals are real things), *and Nominalists* (who contended that they are mere names, or simple abstractions).

The revival of philosophy in the Latin Church, and the consequent controversies between the Nominalists and Realists, occasioned a remarkable *change in the method of propounding religious doctrines*, which were henceforth not only stated in a more logical form than hitherto, but also mixed up with metaphysical principles.

LIST OF POPES, PATRIARCHS, AND ARCHBISHOPS OF CANTERBURY, FROM THE YEAR 815 TO 1070.

815. *Theodorus.*
816. STEPHEN V.
817. PASCAL I.

821. *Antonius I.*
824. EUGENIUS II.
827. VALENTINE.

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| <p>828. GREGORY IV.
 830. * Theolgild.
 — * Ceolnoth.
 832. <i>John VII.</i>
 842. <i>Methodius I.</i>
 844. SERGIUS II.
 846. <i>Ignatius.</i>
 847. LEO IV.
 855. BENEDICT III.
 857. <i>Photius.</i>
 Ignatius deposed.
 858. NICHOLAS I.
 <i>Photius.</i>
 867. ADRIAN II.
 — <i>Ignatius,</i>
 restored.
 871. * Atheldred.
 872. JOHN VIII.
 877. <i>Photius,</i>
 restored.
 882. MARTIN II. (or I.).
 884. ADRIAN III.
 885. STEPHEN VI.
 886. <i>Stephen I.</i>
 891. FORMOSUS.
 — * Phlegmund.
 893. <i>Antonius II.</i>
 895. <i>Nicholas I.</i>
 896. BONIFACE VI.
 — STEPHEN VII. (or VI.).
 897. ROMANUS.
 898. THEODORUS II.
 — JOHN IX. (X.)
 900. BENEDICT IV.
 903. LEO V. }
 — CHRISTOPHER. } rivals.
 905. SERGIUS III.
 <i>Euthymius I.</i>
 Nicholas deposed.
 911. ANASTASIUS III.
 — <i>Nicholas I.</i>
 restored.
 913. LANDO.
 914. JOHN X.
 923. * Atheln.
 925. <i>Stephen II.</i></p> | <p>928. LEO VI.
 — <i>Tryphon.</i>
 — * Wulfelm.
 929. STEPHEN IX. (VIII.)
 931. JOHN XI.
 932. See of Constantinople vacant.
 933. <i>Theophylact.</i>
 936. LEO VII.
 939. STEPHEN IX. (or VIII.).
 941. * Odo Severus.
 943. MARTIN III. (or II.).
 946. AGAPETUS II.
 954. * Dunstan
 956. JOHN XII.
 — <i>Polyeuchus.</i>
 963. LEO VIII.
 964. BENEDICT V.
 in opposition to Leo.
 965. JOHN XIII.
 970. <i>Basil I.</i>
 972. BENEDICT VI.
 973. BONIFACE VII.
 974. DOMNUS II.
 — <i>Antonius III.</i>
 975. BENEDICT VII.
 See of Constantinople vacant.
 983. <i>Nicholas II.</i>
 984. JOHN XIV.
 986. JOHN XV.
 988. * Ethelgar.
 989. * Siric.
 995. <i>Sisinnius II.</i>
 996. GREGORY V.
 — * Aluricius.
 997. Schism between Gregory V. and
 John XVI. (or XVII.)
 999. SYLVESTER II.
 — <i>Sergius II.</i>
 1003. JOHN XVII. (or XVIII.)
 1005. * Elphege.
 1009. SERGIUS IV.
 1012. BENEDICT VIII.
 1013. * Living, or Leovingus.
 1019. <i>Eustathius.</i>
 1020. * Agelnoth, or Ærthelnot.
 1024. JOHN XVIII (or XIX).</p> |
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| <p>1025. <i>Alexis</i>.
 1033. BENEDICT IX.
 1038. * Edsine, or Eadsius.
 1043. <i>Michael I. Cerularius</i>.
 1044. SYLVESTER III.
 Elected in opposition to BENEDICT; with whom he afterwards shares the papacy.
 Benedict makes a simoniacal contract with John Gratian, who assumes the title of GREGORY VI. Three popes at once.
 All three deposed by the Council of Sutry, which elects</p> | <p>1046. CLEMENT II.
 1048. DAMASCUS II.
 — LEO IX
 1050. * Robert Gemeticensis.
 1052. * Stigand.
 1054. See of Rome vacant.
 1055. VICTOR II.
 1057. STEPHEN IX.
 [1058. BENEDICT X.]
 1058. NICHOLAS II.
 1059. <i>Constantine III</i>.
 1061. ALEXANDER II.
 1063. <i>John VIII. Xiphilin</i>.
 1070. * Lanfranc.</p> |
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COUNCILS FROM THE YEAR 815 TO 1072.

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| <p>815. Constantinople (for removal of images.—Decrees of Seventh General Council annulled).
 816. Aix-la-Chapelle (reform of monastic abuses).
 — Rome.
 817. Aix-la-Chapelle.
 821. Constantinople.
 822. Thionville (on discipline).
 — * Cloveshoo.
 — Attigny.
 823. Rome.
 — Compeigne.
 824. * Cloveshoo (dispute concerning the Monastery of Westbury).
 825. Paris; and Aix-la-Chapelle (in support of image-worship).
 826. Ingelheim.
 — Rome (on discipline).
 829. Mentz. Paris. Lyons.
 Worms. Constantinople.</p> | <p>832. St. Denis.
 833. Compeigne.
 834. St. Denis.
 835. Thionville.
 836. Aix-la-Chapelle (Church property).
 837. Aix-la-Chapelle.
 838. Chiersy (against the liturgical works of Amalarius).
 841. Tours.
 842. Constantinople (against the Iconoclasts).
 842. Aix-la-Chapelle.
 844. Thionville.
 — Vern.
 845. Meaux (on discipline).
 846. Paris. Sens.
 847. Constantinople.
 — Mentz (Church property.
 — Discipline).
 848. Mentz (opinions of Gottschalk condemned).
 — Limoges.
 — Bretagne. Rome.</p> |
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| 848. Lyons. | 866. Soissons. |
| 849. Chiersy (Gottschalk con-
demned). | 867. Constantinople. |
| — Chartres. | — Troyes. |
| — Paris. | — Constantinople (Photius de-
posed). |
| 850. Pavia (on discipline). | 868. Worms (on discipline). |
| 851. *Benington, in Mercia (pri-
vileges of the monastery of
Croyland). | — Rome (Photius condemned). |
| 852. Cordova. | 869. Metz. |
| — Mentz (on discipline). | — CONSTANTINOPLE; reckon-
ed as the Eighth General
Council by the Latins
(against Photius). |
| 853. Soissons. Verberia. | 870. Vienne. |
| — Chiersy (against Gotts-
chalk). | — Attigny. |
| — Frankfort-on-the-Maine. | — Cologne. |
| — Paris. | — Spalatro. |
| — Rome (on discipline). | 871. Douzi. |
| 855. Valence. | — Compeigne. |
| — Pavia (on discipline, &c.). | 872. Rome. |
| — Bonceuil. | 873. Senlis. |
| — * Winchester. | — Cologne. |
| 857. Chiersy. | 874. Douzi. |
| — Mentz. | — Ravenna. |
| 858. Worms. | — Rheims (on discipline). |
| — Chiersy. | 875. Rome. |
| — Constantinople (against
Photius). | 876. Pavia. |
| 859. Langres. Metz. Saronières. | — Rome. |
| 860. Aix-la-Chapelle. Coblantz. | — Pontion. |
| — Mentz. Rome. | 877. Oviedo. |
| — Tousy. | — Compeigne. |
| 861. Constantinople (in favour of
Photius). | — Rome. |
| — Rome (against Photius). | — Ravenna. |
| 862. Aix-la-Chapelle. | — Compeigne. |
| — Rome. | 878. Rome. |
| — Soissons. | — Troyes. |
| 863. Rome (against Photius). | 879. Rome. Jerusalem. Antioch. |
| — Metz. | — Alexandria (in favour of
Photius). |
| — Verberia. | 879, 880 CONSTANTINOPLE;
reckoned as the Eighth
General Council by the
Greeks (in favour of Pho-
tius; concerning the Ni-
cene Creed, and the Six
General Councils). |
| — Rome (against the Council
of Metz). | |
| 864. Rome (Lateran). | |
| 865. Attigny. | |
| 866. Pavia. | |

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| 881. Fimes (on discipline). | 955. * Llandaff. |
| 886. Châlon. | 958. Ingelheim. |
| 887. Cologne. | 963. Constantinople. |
| — Tours. | — Rome. |
| 888. Mentz. Metz (on discipline). | 964. Rome : — two. |
| 892. Vienne. | 967. Rome. |
| 893. Rheims. | — Ravenna. |
| 895. Tribur (near Mentz). | 968. Rome. |
| 896 (or 897.) Rome (against the late Pope Formosus). | — Ravenna. |
| 898. Rome (against the foregoing council). | 969. * England (under Dunstan ; on discipline). |
| — Ravenna. | — Rome. |
| 900. Rheims. | 971. Rome. |
| — Lateran. | 975. * Winchester (under Dunstan). |
| 906. Constantinople. | — Rome. |
| — Barcelona (on discipline). | — Rheims. |
| 909. Trosley. | 978. * Calne. |
| 911. Constantinople. | 979. Ingelheim (on discipline). |
| 920. Constantinople. | 988. Llandaff. |
| 921. Trosley. | 990. Narbonne (Church property). |
| 922. Coblenz (on discipline). | 991. Rheims. |
| 923. Rheims. | 992. Aix-la-Chapelle. |
| 927. Treves (reformation of the clergy). | 993. Lateran. |
| — Trosley. | — Rheims (Church property). |
| 928. * Gratley. | 995. Mouson. |
| 931. Altheim (on discipline). | 996. Rome. St. Denis (Church property). |
| — Constantinople. | 997. Pavia. |
| 932. Ratisbon. | 998. Rome. |
| — Erford (on discipline). | — Ravenna. |
| — Dingelfind (reformation of the clergy). | 1000. Poitiers (on discipline). |
| 935. Fimes (Church property). | 1001. Rome. |
| 941. Soissons. | 1007. Frankfort-on-the-Maine. |
| 943. * Llandaff. | 1009. * Exham, in England (ecclesiastical discipline). |
| 946. Astorga (on discipline). | — Milan. |
| 947. Narbonne (on discipline). | 1018. Nimeguen. |
| — Verdun. | 1020—1024. Several in France. |
| 948. Mouson. | 1022. Pavia (reformation of the clergy). |
| — Ingelheim. | 1025. Arras. |
| — * London. | 1027. Constantinople (on discipline). |
| 949. Rome. | |
| 952. Augsburg (on discipline, &c.) | |

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| 1027. Rome. | 1059. Arles. |
| 1029. Limoges. | 1060. Vienne. Tours. |
| 1031. Bourges. Limoges (on discipline). | — Toulouse. |
| 1034. Several in France. | 1061. Rome. |
| 1036. Tribur, near Mentz (on discipline). | — Basle. |
| 1040. Venice (on discipline). | 1062. Angers (against Berenger). |
| 1041, 1042. Several in France. (Treuga Dei). | 1063. Rome (against simony). |
| 1046. Sutry. | — Rouen (in support of the doctrine of Transubstantiation). |
| 1047. Rome. | 1065. * London (immunities of the Abbey of Westminster). |
| 1049. Rome. Pavia. Rheims. Mentz. | 1066–1067. Constantinople (concerning marriage). |
| 1050. Rome. Tours. Vercelli. Brienne. Paris. Siponto. | 1067. Mantua. |
| 1051. Mentz (against marriage of priests). | 1068. Gironne (Treuga Dei). |
| 1053. Mantua. | — Barcelona. |
| — Rome. | — Toulouse (against simony). |
| 1054. Constantinople. | 1069. Mentz. |
| — Narbonne. | — Spalatro (use of Slavonic language in divine service forbidden). |
| 1055. Mentz. Florence. Angers. Lyons. Rouen. | 1070. * Winchester and Windsor (in presence of a papal legate). |
| 1056. Compostello (on discipline). | 1071. Mentz. |
| — * Llandaff. | 1072. Châlon. |
| — Toulouse (Church property). | — * England. |
| 1059. Sutry. | — Rouen. |
| — Rome. | — Rome. |

END OF THE FOURTH PERIOD.

PERIOD V.

FROM THE ACCESSION OF GREGORY VII. TO THE
BEGINNING OF THE REFORMATION.

1073—1517.

1073

(HENRY IV. EMPEROR OF GERMANY,
MICHAEL VII. EMP. EAST,
Philip I. King of France,
* William the Conqueror, King of England).

Hildebrand, Pope, under the name of
GREGORY VII.

pursues his plan of restoring religion by establishing a Papal Theocracy. He endeavours to reform the clergy, and especially to detach them from secular interests and pursuits; and seeks to inspire princes and other laymen with respect for the Church, as an independent and superior body. The theory of the Pseudo-Isidorian Decretals, which represents the bishop of Rome as universal bishop of the Church, begins to be realised.

Great indignation prevails in Europe on account of the oppression of pilgrims in the Holy Land. Gregory renews the idea of a Crusade (see A. D. 999), and projects the arming of all Christendom for an attack upon the common enemy.

Gregory makes successful efforts for the recovery of Church patronage from princes and nobles, in whose hands it had rested for several centuries.

THE ERA OF SCHOLASTIC THEOLOGY BEGINS,

The history of the Scholastic Theology divides itself into three periods.

1. *The latter part of the eleventh century and the whole of the twelfth was the period of its origin and development.*

2. *During the thirteenth century it flourished at its height.*

3. *Throughout the fourteenth and fifteenth centuries it was on the decline.*

The system of *Congregations of monks or monastic orders*, already established, contributes during this period to the restoration of discipline, and general improvement, in monasteries.

1074 By the Council of Rome, the *strict enforcement of celibacy upon the clergy* was renewed, and *Simony* was forbidden under the sanction of penalties. Laymen forbidden to confess to married priests, or to attend their performance of mass, under penalty of excommunication.

1075 The Council of Rome forbids all lay investiture, or appointment to spiritual offices, as simoniacal.

The pope claims absolute and unlimited dominion over all the states of Christendom, as successor of St. Peter and vicar of Christ upon earth.

— Inge, King of Sweden, prohibits idolatry within his dominions. Christianity now established in Sweden. The Pagans rebel.

Malek Shah, Seljukian Sultan, subdues Egypt and Palestine.

1076 Jerusalem captured by Seljukian Turks.

— The emperor (Henry IV.) refuses to submit to the papal claims, and quarrels with the pope. Henry causes the Council of Worms to depose the pope; and Gregory, in a Council of Rome, excommunicates the emperor, and absolves his subjects from their oath of allegiance. He excommunicates also all who took part in the Council of Worms.

1077 Henry performs penance, and submits to the demands of the pope. He afterwards unites with the Lombards against the pope.

From this time the pontiffs regard the empire as a fief of the Church.

Gregory had now begun "to put in execution the project which he had so long been concerting and preparing, viz. the erecting of a spiritual despotism, extending to priests as well as to kings; making the supreme pontiff the arbiter in all affairs, both civil and ecclesiastical — the bestower of favours, and the dispenser of crowns. The basis of this dominion was, that the vicar of Jesus Christ ought to be superior to all human power. The better to attain his object, he began by withdrawing himself and his clergy from the authority of secular princes.

"The bishops, vainly flattering themselves with the prospect of an imaginary liberty, forgot the valuable gifts with which the emperor had loaded them, and enlisted under the banners of the pope. They turned against the secular princes those arms which the latter had imprudently trusted in their hands." (*Koch.*)

By the Council of Rome (1079), bishops were obliged to take an oath of fealty and homage to the pope, binding themselves to aid and defend "the royal rights of St. Peter."

1078

NICEPHORUS III. EMP. EAST.

Rodolph of Bavaria supported by the pope as anti-emperor, against Henry: — defeated.

Continued struggles between Christians and Pagans in Sweden.

Theophylact, fl.

He may be regarded as the best expositor of Scripture whom this age produced. But hermeneutic theology was still at a very low ebb.

† John Xiphilin.

Gregory cites Berenger to appear at Rome, with a view to effect an amicable adjustment of *the Eucharistic Controversy*. He requires Berenger to subscribe a confession of faith drawn up in moderate terms. Berenger's opponents

dissatisfied with this, and disposed to call in question the orthodoxy of Gregory himself. Gregory, jealous of his reputation for orthodoxy, which was especially valuable as a means of carrying out his plan of consolidating a papal theocracy, requires Berenger, in a council assembled the next year, to subscribe a confession, declaring that the bread and wine are changed "substantialiter" into the body and blood of Christ. Berenger complies — renounces his alleged errors, — and returns to France.

1080 Gregory renews his excommunication of Henry, and recognises Rodolph as emperor. Henry causes Gregory to be deposed again by the Councils of Mentz and Brixen; and sets up another pope, under the title of Clement III.

1080–1083. Henry lays siege to Rome during three years.

1081 *ALEXIUS COMNENUS, EMP. EAST.*

Many abuses prevailed in connexion with the so-called sacrament of *Penance*, which had continually acquired more and more of an arbitrary and merely external character. The Popes Gregory and Urban denounced these abuses, but in vain.

— * Osmond, Bishop of Sarum, frames the Service-book "In Usum Sarum."

Use of the Latin Liturgy imposed upon the whole Church by Gregory.

In the Western churches *many of the clergy were married*, notwithstanding all efforts to the contrary. The laws of celibacy found great and lasting opposition in some parts: *e.g.* at Milan in France, and in Britain.

1084 *Carthusian order* of monks founded by Bruno, at Chartreuse (Cartusia), near Grenoble. Strictly ascetic; — monks employed, solitary and silent, in transcribing religious books.

Several princes of Italy and Germany abandon the

emperor, and do homage to the pope. William, King of England, refuses such submission.

* In England, churchmen are forbidden to leave the kingdom, or to acknowledge any one as pope without permission of the king.

“Gregory pretended to unite in himself the plenary exercise both of the ecclesiastical and episcopal power, leaving nothing to the archbishops and bishops but the title of his lieutenants or vicars. He completely undermined the jurisdiction of the metropolitans and bishops, by authorising, in all cases, an appeal to the court of Rome, reserving to himself exclusively the cognisance of all causes called *major*; including more especially the privilege of judging and deposing bishops. This latter privilege had always been vested in provincial councils, who exercised it under the authority, and with the consent of, the secular powers. Gregory abolished this usage, and claimed for himself the power of judging the bishops, either in person or by his legates, to the exclusion of the synodal assemblies. He made himself master of these assemblies, and even arrogated the exclusive right of convoking general councils.” (*Koch.*)

1084 Henry gains possession of Rome by treachery. Duke Robert Guiscard recovers Rome in favour of Gregory.

1085 *Gregory VII. dies at Salerno.*

The pope is now *the absolute monarch of the Church*. The fiction by which he had been represented as the *Vicar or Successor of St. Peter* in the Church of Rome, is turned into the still grosser fiction of his being the VICAR OF GOD, OR OF CHRIST, for the whole Church upon earth.

Authority of the pope maintained by his absolute control of councils, — the immediate subjection of bishops to the See of Rome, — appointment to benefices by papal mandate, under penalty of excommunication, — appeals to Rome from all courts, and in all causes, — general right to grant absolution and dispensation, and exclusive power of canonization, claimed by the pope, and conceded to

him, — taxation of churches, — the mission of papal legates with unlimited authority to all parts of Christendom.

Disputes between the emperor and the pope continue long after Gregory's death.

Christians oppressed by the Seljukian Turks in Asia Minor.

1086 *Penance.* Indulgences had hitherto been granted only with reference to certain Church penalties, but in this year Urban proclaimed the remission of all penalties (*indulgentia plenaria*), on condition of joining an expedition against the infidels in Africa.

Libraries and Schools multiplied.

The usual course of study comprised the Trivium, (grammar, rhetoric, and dialectics,) and the Quadrivium (arithmetic, music, geometry, and astronomy).

During the age of scholastic theology, we meet with systematic divisions and classifications of the Divine attributes for the first time.

1087 * William II. (Rufus) King of England.

Rise of the Italian Republics.

— Crusade against the Arabians in Africa.

(1089—1093.) * William Rufus keeps the See of Canterbury vacant during the space of four years, appropriating its revenues. He exercised his cupidity in the same manner with regard to other English bishoprics, and several abbeys.

1088 † Berenger.

1089 * † Lanfranc. Commentary on the Epistles of St. Paul and on the Psalms. Treatise on Confession. Dissertation on the Body and Blood of Christ in the Eucharist, against Berenger. Orations. Epistles.

Lanfranc may be considered as having introduced the scholastic theology.

1090 to 1097. The Emperor Henry in Italy.

1092 Death of the Seljukian Sultan Malek Shah. Division of his territories. Foundation of the Kingdom of Roum, in Asia Minor. Soliman II. Sultan.

1093 Conrad, son of the Emperor Henry, supported by the pope, rebels against his father, but fails.

1094 *Peter (the Hermit) of Amiens receives a commission from the pope to preach a Crusade.*

— At the Council of Autun, a papal legate excommunicates the Emperor Philip I. King of France, and Clement III.

Philip I. King of France, imprisons Ivo, Bishop of Chartres, on account of his opposition to his unjust divorce of his queen Bertha, and marriage with Bertrade.

1095 *Order of monks of St. Antony* founded by Gaston, a French nobleman, in gratitude for the recovery of his son. Duty of the monks to tend the sick.

— At the Councils of Placentia and Clermont, Urban zealously supports the cause of the Crusades. *Promises of absolution, indulgence, and eternal life to all who should join the expedition.* The enterprise undertaken with furious ardour.

Peter the Hermit, and Walter the Pennyless, lead forward a mixed multitude, 300,000 of whom perish before the Crusaders start.

1096 THE FIRST CRUSADE,
under Godfrey of Bouillon, Hugh of Vermandois, Robert of Normandy, Robert of Flanders, Stephen of Chartres, Raymond of Toulouse, Bohemond, and Tancred. Number of Crusaders 600,000, besides priests, monks, &c.

The part taken by Urban in promoting the Crusades tends greatly to increase his influence and power in the Church. As the leader and abettor of a highly popular measure,—one which exactly fell in with the taste and disposition of the times,—he soon becomes more than a match for his rival Clement.

A second sentence of excommunication against the King of France, on account of his divorce, &c.

1097 * Anselm, Archbishop of Canterbury, quarrels with Henry, King of England, respecting Investitures.

William II. agreed to acknowledge Urban as pope, on condition of his deposing Anselm. A papal legate received William's acknowledgment, and then confirmed Anselm in his see. But Anselm was obliged to flee the kingdom.

1098 The Council of Bari, under Urban, again condemns the doctrine of the Greek Church concerning *the procession of the Holy Ghost*. Anselm, Archbishop of Canterbury, undertakes the defence of the Latin doctrine.

Doctrine concerning the Existence of God.

Anselm is generally regarded as the first writer who advanced an ontological proof of the existence of God; and, in fact, he was the first who fully developed this idea, which had been started by Augustin. Duns Scotus, William Occam, and other scholastic writers, however, rejected every à priori argument; and Peter d'Ailly maintained that reason, though it may show the existence of God to be probable, can never demonstrate it. Hence Des Cartes is ranked as the patron of the ontological argument on this subject.

— *The Cistercian order* of monks founded at Citeaux (Cistercium) near Dijon, in the diocese of Chalons, by Robert: confirmed by the pope in 1100. Most important of the new orders founded about this time; soon rivals that of Clugny.

1099 Jerusalem taken by the Crusaders, July 15. Order of the *Hospitalers of St. John of Jerusalem* first founded, for the cure of the sick.

— *Kingdom of Jerusalem founded by Godfrey of Bouillon.*

END OF
THE
ELE-
VENTH
CEN-
TURY.

No general council had been held during this century.
The use of *Rosaries* has now become general in the Latin Church.

Religious flagellation has been introduced:
And also the celebration of *Saturday*, in honour of the *Virgin Mary*.

1100 * Henry I. King of England.

Councils against Simony.
1101 Celibacy of the clergy finally established in Saxony.
† Bruno, founder of the Carthusian order.

1102 Boleslas II. King of Poland.

1103 Division of the Empire of the Seljukides.

The *Bogomili*, a Mystic sect, holding some Gnostic doctrines, in the Greek Church. (It is probable that many who did not hold such doctrines, but merely rejected the superstitions of the dominant church, and were sincere and serious Christians, were included under this odious name.)

Peter of Bruys denounces some prevalent errors and superstitions, such as the mass, mere ceremonial worship, &c. But he fell into extremes, denouncing all places of worship as needless, opposing the perpetual celebration of the Lord's supper, and rejecting infant baptism.

1105 The emperor's second son (Henry) rebels against his father. Supported by the pope. Henry IV. compelled to abdicate.

1106 HENRY V. EMPEROR OF GERMANY AND KING OF ITALY.

He renews the contest with the pope concerning Investitures.

* Quarrel between the archbishop and pope, and the King of England (Henry II.), respecting Investitures continues. Henry at length submitted to a compromise: he gave up the right of Investiture, but churchmen agreed to do homage for their temporalities (1107).

This century is distinguished by continually recurring

struggles between the popes on the one side, and other prelates, or temporal princes, on the other.

- 1106 * In England, Anselm takes great pains to enforce the celibacy of the clergy : — he meets with much opposition.
Robert of Arbrisselles founds the *order of Fontevraud*.

The custom of *elevating the Host at the celebration of the eucharist* had now become prevalent in the West. It was of earlier date in the Oriental churches.

Communion in one kind. — A custom had now been introduced of administering to communicants in the Lord's supper the bread dipped in wine, or sometimes bread alone, instead of bread and wine. This innovation was opposed at first by Pope Paschal II. and Anselm of Canterbury, and afterwards by Peter Lombard and Albertus Magnus. But these Schoolmen maintained the doctrine of a *concomitantia corporis et sanguinis Christi, i. e.* that both the body and blood are administered under each species; with which it was easy for others to defend the withdrawal of the cup from the laity.

- 1107 At the Council of Troyes, a fruitless attempt was made to settle the question respecting Investitures.

- 1108 Louis VI. King of France.

— Small Christian states in Palestine and Syria, dependent on Jerusalem.

- 1110 The emperor marches into Italy against the pope.

The Italian Republics recognise the emperor of Germany as their head, but claim sovereign power for themselves.

- 1111 The pope made prisoner. He is compelled to concede the right of Investiture to the emperor.

- 1112 A Lateran Council annuls the forced concessions of the pope relating to Investitures, and the contest is renewed. The council excommunicates Henry.
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- 1113 *ALEXIUS, EMP. EAST.*
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1113 Bernard retires, with thirty companions, to the new monastery of Citeaux.

1115 † Ivo, Bishop of Chartres.

He had maintained that it was not unlawful for emperors to invest bishops, &c. with temporal power and dignity; and that the Church needs not require more than that they should lay no claim to a right to invest with spiritual authority. This distinction eventually led to the settlement of the contest respecting Investitures.

— Bernard, now Abbot of Clairvaux, improves the discipline and raises the reputation of his order. The monastery of Clairvaux became afterwards the head of 160 other Cistercian (or Bernardine) monasteries in France, Germany, England, Ireland, Denmark, Norway, and Sweden.

(1115—1124.) Tanchelin, or Tanquelin, an eccentric fanatic in Flanders.

1116 Henry of Lausanne preaches at Mans; — inveighs against the pomp and wealth of the clergy; — afterwards preaches in various parts of Languedoc and Provence.

— The emperor again marches into Italy to maintain his cause against the pope.

1118 *JOHN COMNENUS, EMP. EAST.*

— Henry supports Gregory VIII. as pope, in opposition to Gelasius II. Gelasius excommunicates the emperor and his anti-pope.

— The order of St. John of Jerusalem becomes military, under Raymond du Puy. (*Knights of St. John of Jerusalem.*)

Norbert labours to promote a reformation of the clergy in Germany, France, and the Netherlands.

— Basil, leader of the Bogomili, put to death.

1119 Gelasius II. compelled to quit Rome: dies in exile.
Calixtus II., at the Council of Rheims, prohibits all lay investiture of bishops and abbots; excommunicates the emperor, the anti-pope, and their adherents; and absolves all the emperor's subjects from their oath of allegiance.

Godfrey of Vendôme (abbot and cardinal) recommends the separation of spiritual authority and temporal dignity in Investitures. Hugo of Fleury suggests that princes may be permitted to invest with the sceptre, but not with the cross and ring.

1120 Order of Knights Templar instituted.
At this time a church at Lubeck is the only one of the Slavi, north of the Elbe.

Arnulph, Bishop of Rochester, recommends that communicants in the eucharist should partake of bread dipped in wine. The late popes (Urban and Pascal) had insisted upon the administration of both elements, and especially the bread.

The States of Germany insist upon the emperor's making peace with the pope.

1121 Boleslas III. conquers Wratislas, Duke of Pomerania. He endeavours to propagate the Gospel among the Pomeranians, at first with little success.

— Attempt at promoting a reformation of the clergy by uniting the monastic life with the discharge of spiritual functions. In 1121 Norbert, with some companions, retires to Premontré (Præmonstratum), in the diocese of Laon. — *Canonici Regulares*.

Peter Maurice (Venerabilis), Abbot of Clugny, from 1122 until 1156, restores the discipline and credit of his order.

1122 *Dispute respecting Investitures terminated by the*
CONCORDAT OF WORMS.

The emperor empowered to invest with the sceptre, but not with the cross and ring. Elections to be free, in presence of the emperor or his commissioner. Emperor to possess a kind of casting vote in disputed elections. "The ties of vassalage which connected the bishops with the emperors were still preserved by this transaction, contrary to the intentions of Gregory VII.; but the emperors, being obliged to approve of the persons whom the Church should hereafter present, lost their chief influence in the elections, and were no longer entitled, as formerly, to grant or refuse investiture." (*Koch.*)

1123 The Council of Lateran confirms the Concordat of Worms.

1124 Peter of Bruys put to death. A sect of his followers, *Petrobrusians*, survives. Henry of Lausanne becomes their leader; whence they acquire the title *Henricians*.

— Otho, Bishop of Bamberg, labours successfully for the conversion of the Pomeranians. Wratislas and many of his subjects baptized.

1125 Christianity established in *Pomerania*. First Pomeranian bishopric at Wollin. Otho returns to Bamberg.

— **LOTHAIRE II. EMPEROR OF GERMANY.**

Struggles of the Scholastic Theology with the more practical, and the traditional or ecclesiastical, systems.

Controversy between Abelard and Bernard.

1126 The pope formally confirms the rule of Norbert, and thus establishes the order of *Præmonstratensian Canons*. Norbert, made Archbishop of Magdeburg, labours zealously for the propagation of his order until his death in 1134.

1128 Otho undertakes a second mission to Pomerania. His zeal and intrepidity contribute greatly to the final subversion of Heathenism in that country.

Rules for the order of Knights Templar by the Council of Troyes.

1129 *Teaching of the Church.* By the Council of Toulouse, the laity are forbidden to read either the Old or the New Testament, except the Psalter; and that not in the vernacular tongue.

1130 Dispute and division at the election of a new pope. One party elects Innocent II.; the other Anacletus II. Innocent obliged to flee from Italy to France.

— Roger II. created King of Naples and Sicily by the Pope.

— (The Novels, or New Collection of Imperial Institutions, found this year at Amalfi in Italy.)

— *Extreme Unction in repute.*

† Honorius of Autun.

1131 Innocent recognised as pope in Germany and France.

1132 Innocent returns to Italy.

1133 Innocent at Rome, crowns Lothaire II. The party of Anacletus afterwards gain possession of the city, and Innocent is obliged to quit.

About this time, the Gospel appears to have been introduced among some of the Tartar tribes by the influence of one of their chiefs (*Presbyter Johannes*). His successors continued to unite the kingly and sacerdotal dignity, until their territory was overrun by the Moguls (1202).

Christianity now makes some progress among the tribes on the banks of the Elbe and Oder. Bishoprics of Havelburg and Brandenburg created about this time. While the dukes of Saxony sought to propagate the Gospel in these parts by force of arms, some bishops laboured to the same purpose with the more legitimate means of persuasion and instruction.

Christianity finally established in Sweden.
Struggles between the Danish clergy and their king.

1134 Henry of Lausanne condemned to perpetual imprisonment by the Council of Pisa. He escapes, and continues to preach in the South of France.

Arnold of Brescia begins to inveigh against the papal system. He maintained that the clergy ought not to possess temporalities; that the revenues of popes, bishops, and monasteries ought to be resigned in favour of the civil rulers of each state; and that ministers of the Gospel ought to possess no more than a spiritual authority, with a subsistence from tithes and voluntary contributions.

1135 * Stephen, King of England.
1137 Louis VII. King of France.

— After the death of Anacletus, his party elect Victor IV. as pope, but soon submit to Innocent.

1138 CONRAD I. EMPEROR OF GERMANY.
First Emperor of the House of Suabia or Hohenstaufen.

1139 A general council (Lateran II.) recognises Innocent II. as pope. Arnold of Brescia condemned: obliged to retire into Switzerland.

— * The bishop of Winchester summons the king (Stephen) before him to answer for his conduct against certain bishops, — claims on behalf of the Church the right of appointing sovereigns, — and declares in favour of Matilda and her son.

— Alphonso I. King of Portugal, receives confirmation of his title from the Pope, for tribute.

— † Otho, Apostle of Pomerania.

1140 The Festival of the Immaculate Conception of the Virgin Mary introduced.

1140 The Council of Constantinople condemns to the flames the writings of Constantine Chrysomalus, as propagating the doctrines of the Bogomili.

* Canon Law introduced into England.

Innocent imposes the obligation of a vow upon the Canons Regular.

The doctrine of Seven Sacraments is established by the Schoolmen, about this time.

The adoration of the Host, and the multiplication of "altars" in churches may be traced to this century: a natural consequence of the doctrine of Transubstantiation.

Bernard and others insist upon *confession of sins to a priest*; Peter Lombard and Gratian speak of it as not absolutely necessary.

† Hugh of St. Victor.

1142 Henry the Lion, Duke of Saxony and Bavaria.

† Abelard.

1143 *MANUEL I. (COMNENUS) EMP. EAST.*

(The Greek Empire regained much of its importance under the Comneni.)

Fiefs of the Western Empire become hereditary. This is one great cause of the decline of the imperial authority, and the ruin of the empire.

— Tumults at Rome, against the authority of the pope.
† Innocent II.

* The power of the Church of Rome in England was greatly increased during the reign of Stephen.

"The kings of Portugal, Arragon, England, Scotland, Sardinia, the two Sicilies, and several others, became, in course of time, vassals and tributaries to the Papal See; and there is not a doubt that the universal monarchy, the scheme of which Gregory VII. had conceived, would have been completely established, if some of his successors had

been endowed with his vast ambition and his superior genius." (*Koch.*)

About this time, the wealth of the Church was immense. Its territories are supposed to have included nearly one half of the empire.

- 1143 Clemens and Leontius, two Cappadocian bishops, deposed as Bogomili. Soon after, Niphon, a monk celebrated for his study of Scripture, and Cosmas, the pious Patriarch of Constantinople, were deposed on the same charge.
-

- 1145 Tumults and seditions at Rome continue; promoted by the doctrines of Arnold of Brescia. The Romans request Conrad III. to make Rome the seat of his empire, and insist upon rendering "to Cæsar the things that are Cæsar's, and to the Pope the things that are the Pope's."

Eugenius obliged to flee from Rome; but soon finds his authority supported by the influence of Bernard of Clairvaux. This well-meaning and pious, but mistaken, man, advocates the papal authority by his writings (*De Consideratione*, libb. v.). He probably considered only the good which might arise from the due exercise of power by sovereign pontiffs, forgetting the evils which must flow from the (more than probable) abuse of such authority, and overlooking the precepts of Scripture on the subject.

— Eudon de Stella, or Eon, a fanatic in Bretagne and Gascogne.

- 1147 THE SECOND CRUSADE,
under the Emperor Conrad, and the King of France, Louis VII.; promoted by the preaching of Bernard of Clairvaux.

This Crusade tends to renew and establish the power of the pope, under whose auspices it was undertaken.

About this time, the Monophysite Armenians, oppressed by the Turks, consent to an union with the Church of

Rome. Subsequently this union was more or less firm, according to political circumstances.

1147 The pope sends a legate, Cardinal Bishop Alberic, of Ostia, accompanied by Bernard, into Languedoc, for the suppression of *the Henricians*. Henry captured; sentenced to perpetual imprisonment by Council of Rheims 1148; died 1149.

1149 Eugenius compels the people of Rome to submit to his authority.

1150 A controversy exists in the Greek Church relating to a passage in their liturgy concerning the sacrifice of Christ.

The principal controversies in the Latin Church during this century related to the method of studying and teaching theology; the eucharist; the will of God; the immaculate conception of the Virgin Mary.

Among the errors finally established by writers of this century may be reckoned especially, — the doctrine of papal authority; the nature and value of indulgences; the inexpediency of reading the Scriptures in the vernacular tongue; transubstantiation.

The system of theology had now undergone a remarkable change in consequence of the adoption of logic and metaphysics, and the foundation of large schools and universities, especially that of Paris. The following may be described as its general characteristics during this age:—

1. The foundation consisted of sentences of the Fathers, together with passages of Scripture badly interpreted.

2. The sentences of Fathers were carefully collected and arranged.

3. Some divines received and propounded these doctrines simply;

4. While others defended and interpreted them by the aid of the Aristotelian philosophy;

5. And others used still greater freedom in philosophising upon religious truth and the grounds of it, introduc-

ing the dialectic method (Schoolmen); and these were divided among themselves into various parties and classes;

6. On which account they were attacked by others, with more or less reason, and in some cases even persecuted.

The pretended science of Alchymy is zealously cultivated by clergy and monks.

Severities of *Penance and Excommunication* carried to a great height, and employed as a means of spiritual despotism; but rendered nugatory as to any moral effect by the doctrine and practice of Indulgences.

(1156.) *Carmelite order* of monks founded by Berthold, on Mount Carmel.

Quarrel between the Cistercians and the Monks of Clugny.

About this time the study of the Civil Law revives, and makes great progress, especially at Bologna. Ten thousand students at that university.

1150 † Robert Pulleyn, scholastic writer (*Book of Sentences*).

1151 Gratian (a Benedictine of Bologna) publishes a new collection of the Canon Law, combining the ancient Canons and Decretals, with the Pseudo-Isidorian, and those of later date; and attempting to account for discrepancies (*Concordantia Discordantium Canonum*) — *Gratiani Decretum, sive Corpus Decretorum*.

After this, the Canon Law became a subject of diligent study. Controversy between the *Legistæ* and *Decretistæ*.

1152 FREDERIC I. (BARBAROSSA) EMPEROR.
Caliphs of Bagdad restored.

1153 † Bernard of Clairvaux. He was distinguished by simple and unaffected piety (strongly tinged with the prevalent superstition and asceticism), united with great energy of character, and persevering zeal and devotion in the cause of religion. His influence was extensive, and

in many respects highly beneficial. But he was also distinguished by a mistaken devotedness to the papal cause.

1154 † Gilbert, Bishop of Poitiers.

— * Henry II. (Plantagenet) King of England.
— Frederic claims the kingdom of Italy.

— An Englishman (Nicholas Breakspeare) made pope, under the title of Adrian IV.

1155 Arnold of Brescia seized, and burnt.

— Frederic crowned by the Pope. Frederic resolves to set himself in opposition to papal claims.

Now begins the struggle (which lasted nearly a century) between the Ghibelines (or imperial party, of the House of Hohenstaufen) and the Guelphs (or papal faction).

The struggle between the Guelphs and Ghibelines, with its results, carried the power of the Papacy to its height.

The compilation of the Canon Law by Gratian assists the growth of papal power.

1156 † Peter Maurice (the Venerable), Abbot of Clugny.

About this time the Gospel is propagated in Brandenburg and its neighbourhood.

1157 Eric IX. of Sweden introduces Christianity into *Finland* by force of arms. Founds the first bishopric in that country.

— Frederic treats with contempt a haughty and patronising letter of the pope. He prescribes limits to pilgrimages and appeals to Rome, and thus seeks to weaken the dependence of the German Church upon the Papal See. The pope complains of the emperor's proceedings, in a letter to the

1158 German bishops. (1158.) Frederic obliges the pope to explain, with moderation, the terms of his letter. Diet of Roncaglia defines the emperor's rights, to the disparage-

ment of those of the pope and bishops. The pope, highly exasperated, was on the point of excommunicating the emperor, when he died, 1159.

Rise of Universities, with important immunities and privileges.

† Gratian.

1159

Peter Lombard, Bishop of Paris.

—

Alexander III. elected pope in the hierarchical interest; Victor IV. on the emperor's side.

This election of two rival popes favours the emperor's design of weakening the papal power.

1160

The emperor convenes a general council at Pavia. The rival popes summoned to appear before it. Alexander denounces the act of the emperor as an unjustifiable lay interference in ecclesiastical matters. The council recognises Victor as pope, and the emperor espouses his cause.

About this time, various sects, in opposition to the dominant church, commonly designated Mystics, exist in the South of France, the North of Italy, Germany, Flanders, England, and even Spain.

—

* *First instance of punishment for Heresy in England.*

Some Germans, under Gerhard, who are said to have rejected the sacraments, and to have opposed marriage, were examined before a synod at Oxford, and punished for their offence by being branded on the forehead.

1161

* Henry II. of England enters into a struggle with the pope. The English clergy had become independent of the state, and Henry sought to confirm their independence and power within certain limits.

1162

Henry the Lion, Duke of Saxony, conquers the Obotrites, and completes the overthrow of Heathenism among the Wends (between the Elbe and Oder).

* Thomas à Becket made Archbishop of Canterbury. He soon begins to take part with the clergy against the king.

1164 † Peter Lombard (Book of Sentences).

In his celebrated work, Lombard united the two systems of scholastic and ecclesiastical theology.

Penance and Indulgence. Peter Lombard first established the distinction between contritio cordis, confessio oris, and satisfactio operis. Concerning penance and indulgence, he argued thus:—In baptism, all sin is forgiven, and salvation bestowed for Christ's sake; but sins committed after baptism expose men to the punishment of divine justice, and this punishment is inflicted on most men by the fire of purgatory; but, according to a power committed to the Church, through the merits of Christ, this future punishment may be commuted into the infliction of temporal chastisements; and the Church has also power to remit even these chastisements, on consideration of certain services, or compliance with certain demands. But Lombard taught that such remission or indulgence could avail only those who, notwithstanding their infirmities, lived in the possession and exercise of a lively faith. This scheme, however, served as the basis of further error. It led the way to continued refinements (*e. g.* by Alexander, Albert, and Thomas); and was liable to misrepresentation and misconception.

* *Constitutions of Clarendon,*

for the protection of the rights and prerogatives of the crown against the claims of the clergy, and for restraining the independence of the latter.

Becket at first assents to the Constitutions, but soon after resists them. He quarrels with the king, and seeks refuge in France, where he is protected by Louis.

* The Pope takes up the cause of Becket against Henry. He condemns the Constitutions of Clarendon.

1166 * Becket excommunicates all who should observe the Constitutions of Clarendon, and threatens the king himself with a similar sentence.

Frederic in Italy.

1167 League of Italian cities for the preservation of their liberties.

1168 Alexander, in connection with the States of Lombardy, had now established a paramount authority as pope, in opposition to his rival, who was supported by the emperor.

1169 The island Rügen, the last refuge of Heathenism in Pomerania, subdued by the Danish king, Waldemar. Idolatrous temples destroyed, and the inhabitants baptized.

1170 * Becket returns to England, after a reconciliation or compromise with the king. *Murder of Becket.*

The power of the emperor in Italy is now broken.

Controversy in the Greek Church concerning the words, "My Father is greater than I."

— Mission of Theorianus into Armenia, with a view to the re-union of the Greek and Armenian Churches—ineffectual.

RISE OF THE WALDENSES.

Peter Waldo, a citizen of Lyons, founds a society for the preaching of the Gospel, in its simplicity, among the poor. His followers (*the Poor Men of Lyons, Humiliati, Sabbatati*) at first appear merely as a set of monks, not distinguished by any peculiar opposition to the dominant church. Such was *the origin of the Waldenses*; (which some, however, endeavour to trace back to Claude of Turin, in the ninth century).

1171 Saladin, Sultan of Egypt to 1193.

(He extended his dominions in Egypt, and subdued Syria, Assyria, Mesopotamia, and Arabia.)

1172 * Conquest of Ireland.

* Extreme indignation of the pope and clergy against Henry II. of England, as the supposed instigator of the murder of Thomas à Becket.

1173 † Richard of St. Victor.

— Thomas à Becket canonized by Alexander.
(Alexander claimed for the pope the sole right of canonizing saints.)

1174 Frederic in Italy, defeated at the battle of Legnano.

— The emperor is obliged to recognise Alexander as pope. He receives absolution.

— * Henry II. compelled to do penance at the tomb of Thomas à Becket.

— Bernard of Clairvaux canonized.

1177 The sovereignty of the Adriatic granted to the Venetians by the pope (Alexander III.).

Peace of Venice.

The prevalent superstition is now supported, as much perhaps by fraud and imposture on the one hand, as by ignorance on the other.

A correspondence takes place between the pope (Alexander III.) and the Christian (Nestorian) king in Eastern Asia, a descendant of Johannes Presbyter.

1178 *Waldenses.* John, Archbishop of Lyons, forbids the preaching of the followers of Waldo. They continue their preaching, but without any formal separation from the Church. In the following year, Waldo transmits to the pope a copy of his translation of the Scriptures, and the plan of his society, with a petition for the confirmation of the latter. Alexander refuses his sanction.

1179 For the prevention of disputes at the election of popes, it was enacted by the Lateran Council held this year, that

the person chosen by two thirds of the cardinals should be regarded as the true pope.

- 1179 The Third Lateran Council excommunicates the *Cathari*, *Paterini*, and *Publicani*, sects in the South of France.

- 1180 *ALEXIUS II. (COMNENUS) EMP. EAST.*
— Philip II. (Auguste) King of France.

Controversy in the Greek Church concerning the Mohammedan doctrine of the Deity.

- 1181 † John of Salisbury, Bishop of Chartres.

- 1182 The Monothelite Maronites conform to the Church of Rome.

- 1183 *ANDRONICUS COMNENUS, EMP. EAST.*

- 1184 *Waldenses.* The pope, at the Council of Verona, denounces the Waldenses as an unprivileged society, and excommunicates them.

- 1185 *ISAAC ANGELUS, EMP. EAST.*

Administration of the eucharist to children forbidden in France.

Laws relating to the payment of tithes are now universally and effectually enforced.

- 1186 The *Livonians* had become acquainted with Christianity by means of their intercourse with Bremen and Lubeck. In 1186, Meinard of Holstein undertook a mission for the propagation of the Gospel in Livonia. His labours were successful; and, in 1188, he was appointed bishop of Uxkull.

- 1187 The Saracens, under Saladin, capture Jerusalem. Fresh

ardour in the cause of the Holy Land pervades Europe.
Hence originates

THE THIRD CRUSADE.

1189 * Richard I. (Cœur de Lion) King of England.

— The Emperor Frederic advances on the Third Crusade.
1190 Richard I. (Cœur de Lion) of England, and Philip II.
(Auguste) of France proceed on the Third Crusade.

— HENRY VI. EMPEROR AND KING OF ITALY.

At Paris, Peter Cantor recommends spiritual and practical religion in preference to formal devotion and dead ceremonies; but his doctrine finds little acceptance.

The Waldenses, after their excommunication, spread themselves in the South of France, the North of Italy, and Germany. They now purify their system of doctrine more and more from ecclesiastical errors and corruptions; *proclaim the Bible as its own interpreter, and the only infallible source of Christian knowledge*; contend against the adoration of saints, and other superstitious observances; shame the great majority of the Catholic clergy by their superior acquaintance with Scripture; and acquire general respect by their good conversation, equally removed from fanaticism, and from a cold, selfish, worldly form of religion.

1191 Switzerland becomes a province of the German Empire.

1192 *The Teutonic order of knights*, founded in Palestine, confirmed by the pope (Calixtus III.).

1193 Dominions of Saladin divided.

The Emperor Henry VI. is King of Sicily, and powerful in Italy.

1195 *ALEXIUS III. (ANGELUS) EMP. EAST.*
(Isaac deposed.)

1197 Peter Waldo died this year in Bohemia, whither he had fled.

— (al. 1180.) † Peter Cantor. In his manual, entitled *Verbum Abbreviatum*, he maintained that all doctrines necessary to salvation are contained in Scripture, or may be deduced from it.

— Opposition having been made by the Livonians to Berthold, successor of Meinhard as Bishop of Uxkull, he sought safety in flight. The pope institutes a Crusade against the Livonians, and Berthold returns with an army in order to enforce submission. The Crusaders conquer, but Berthold falls in battle. Albert of Apeldern, Bishop of Uxkull. (The bishopric of Uxkull was transferred to Riga in 1200.)

1198 Philip of Suabia (House of Hohenstaufen, supported by the Ghibelines) and Otho of Saxony (supported by the Guelphs) dispute the imperial crown, after the death of Henry.

— The new pope (Innocent III.), a man of great ability and address, zealous for the interests of the Church. The death of the emperor, leaving a son only three years old, furnished an opportunity for the encroachments of papal power, and the aggrandisement of the Roman See.

The power of the Roman Pontiffs had now nearly reached its height.

They had usurped the nomination and collation to almost all ecclesiastical benefices; founding the assumed right on the false Decretals, according to which all ecclesiastical jurisdiction emanates from the court of Rome.

Innocent describes himself as “the successor of St. Peter, set up by God to govern not only the Church but the whole world.” “As God,” said he, “has placed two great luminaries in the firmament, the one to rule the day and the other to give light by night, so has he established two grand powers, the pontifical and the royal; and as the moon receives her light from the sun, so does royalty borrow its splendour from the papal authority.”

1198

ALBIGENSES.

The pope sends legates armed with complete powers for the suppression of sects in the South of France, which the bishops had been unable to overthrow. They had been protected by Raymond, Count of Toulouse.

- *Order of the Holy Trinity* founded by John of Mattha and Felix of Valois, for the redemption of Christians made prisoners by Infidels.
-

- † Peter Comestor, Chancellor of Paris (*Historia Scholastica*).
-

1199

* John, King of England.

- Innocent III. undertakes to examine the claims of the rival candidates for the empire. He obliges the prefect of Rome to swear homage to the Apostolic See.
-

During this century several councils were held which were entitled General; but they were not recognised as such by the Greek Church, or even by all the churches of the West. They were convened in the Lateran, at the will of the pope, and for the advantage of the See of Rome.

Heathen revelries and buffooneries connected with various Christian festivals, under the auspices of the clergy, notwithstanding the prohibitions of the pope.

The misunderstanding between the Greek and Latin Churches had continued, notwithstanding various embassies and disputations with a view to an accommodation. The political aggressions of the Western powers, about this time, tended to confirm and widen the breach.

1200

The pope imposes a tax on ecclesiastical revenues, for the purpose of raising a Crusade (Saladin Tax).

The Armenian Church begins to make a partial submission to the Church of Rome, with a view to protec-

tion. The union never became complete; no perfect conformity in doctrine or ceremonial established.

Amalric of Bene, and his disciple David of Dinanto, leaders of a philosophico-mystic, or pantheistic, sect.

1200

† Peter of Blois.

1201

The order of Poor Catholics, one of the earliest mendicant orders, confirmed by Innocent.

History now abounds with instances of prescribed penances, — flagellations, — daily repetition of a certain number of prayers, — and alleged appearances of spirits detained in purgatory, exhorting the faithful to prayers, masses, and the like.

—

The Pope decides in favour of Otho as emperor. The adherents of Philip protest against his interference in the matter. But the pope maintains that, as it belonged to him to crown and consecrate the emperor, it was also his province to determine beforehand who may justly lay claim to that honour.

Contests between Philip and Otho continue.

1202

Order of Fratres Militiæ Christi, or Gladiferi, established in Livonia, for the maintenance and propagation of Christianity in that country.

—

THE FOURTH CRUSADE,
undertaken chiefly by French and Venetians; diverted from its object, and ends in the siege and capture of Constantinople, in favour of

1204

ISAAC AND ALEXIUS IV. EMP. EAST.

Second siege and capture of Constantinople by the Crusaders, after the murder of Isaac and Alexius.

—

ALEXIUS DUCAS MURZUPHILUS, EMP. EAST.

Establishment of the Latin Empire in the East.

Baldwin, Latin Emperor at Constantinople.

(Under the Latin Empire in the East (1204—1261) the Church of Constantinople is subject to the See of Rome.)

The March of Ancona and the Duchy of Spoleto were added to the domains of the Church during the pontificate of Innocent III.

About this time, history records many instances of the exercise of papal authority over temporal princes. Thus Philip (Auguste) of France was compelled to receive again his queen Ingeburgis, whom he had put away; Alfonso IX. of Leon was obliged to put away his queen on account of consanguinity; Sancho I. of Portugal, to pay arrears of tribute; Peter of Arragon, to make his dominions tributary to the pope; John of Bulgaria, to receive his crown at the pope's hands.

1204 The act of *kneeling at the elevation of the Host* in churches, and when carried through the streets to the sick, enjoined by Guido, papal legate, at Cologne. This law was made universal by Pope Honorius III. in 1217.

1206 Henry, Latin Emperor of Constantinople.
Dgengis Khan begins his career of conquest in the East, and founds the Mogul Empire.

This conqueror does not persecute the Christians in the East; he is said to have had a Christian wife. He permits the Nestorian clergy to labour among the Moguls; but this probably led to no more than the adoption of a few Christian ceremonies by that people.

— † Nicetas Acominatus, Byzantine historian.
— *University of Paris founded.*

Early foundation of the Inquisition.

The Waldenses, and other sects, promote the circulation and reading of the Scriptures. Societies having been formed at Mentz for the reading and exposition of Scripture and mutual edification, the bishop of Mentz resolved to exterminate them. But the pope (Innocent III.) protected them, and encouraged the laity in their

attempts to understand the Scriptures, and to edify one another.

1207 Theodore Lascaris, Greek Emperor at Nicæa. Other independent Greek princes.

— *Rise of the Franciscan order of Mendicants.*

Francis (John Bernadoni, a native of Assisi in Umbria, born 1182, surnamed Franciscus the Frenchman) and a few friends, — resolved to carry into practice the idea of complete self-denial and devotion to God, with renunciation of all temporal possessions, and of a life entirely dedicated to Christ and the preaching of the Gospel, — founds a society, the members of which should oblige themselves to live in absolute poverty, subsisting only upon alms, and to preach the Gospel among the people with apostolic simplicity of life and manners. As early as 1209, Innocent declared himself favourable to the institution; but the order was not finally established until 1223.

1208 Philip murdered. OTHO IV. universally acknowledged EMPEROR OF GERMANY.

— * King John, of England, resists the pope's appointment of Stephen Langton to the archbishopric of Canterbury. The pope lays the kingdom under an interdict (*i. e.* forbids the celebration of divine offices).

Gothofred, a Cistercian Abbot, preaches Christianity in Prussia with some success.

— *Albigenses.* The death of a papal legate in the South of France by an unknown hand occasions the adoption of severe measures against the sectaries in the South of France. Arnold, Abbot of Citeaux, preaches a crusade against them. Under the general name of Albigenses, they are murderously persecuted during the next twenty years.

1209 Several followers of Amalric put to death by the Council of Paris; the sect gradually dispersed.

— The Emperor Otho crowned by the Pope.

— * The Pope excommunicates John, King of England.

— The Council of Paris orders all the works of Aristotle to be burnt.

1210 Otho maintains certain imperial rights against the pope. He is placed under a bann.

Waldenses. The pope endeavours to bring the *Poor Men of Lyons (Waldenses)* within the limits and under controul of the Church, as a society of Poor Catholics. But his efforts are now too late. The Waldenses had penetrated too deeply into the truths of the Gospel, and had imbibed too much of their spirit, to endure any admixture of Catholic errors with their creed; and they were become, by God's grace, too wise to fall into the snare prepared for them. They preserved their distinct characters as *independent witnesses of the truth*; and henceforth became subject to violent persecutions, which they meekly endured for conscience sake.

Beghards or Beguines in Flanders and Germany. *Turlupins* in France.

The Abbot Joachim uttered predictions against the Papal See, and was a declared enemy to the scholastic theology. He had many followers, who were called *Joachites*.

1212 The pope favours Frederick of Sicily in his attempts to secure the imperial crown.

— * He deposes John, King of England; and promises his crown to the King of France.

1213 * John submits to the Pope, surrenders his kingdom to him, and receives it back as a fief of the See of Rome.

1214 Otho defeated at the battle of Bovines; obliged to retire from the contest.

1215 Frederick II. crowned Emperor at Aix-la-Chapelle.

* *English Magna Charta signed.*

Christian, one of Gothofred's companions, Bishop of Prussia.

The Gospel had made some progress in Prussia; but this was checked in consequence of attempts on the part of the dukes of Poland and Pomerania to make use of Christian missions for the purposes of oppressing the Prussians. The Christian teachers were driven out of the country, and war ensued. Hence the orders of knights were afterwards excited to propagate Christianity in Prussia with the sword.

— *The Fourth Lateran Council*; assembled chiefly with the view of promoting a new Crusade, and for the reformation of the Church. Further multiplication of monastic orders forbidden. Payment of tithes declared to be a duty of common right.

Throughout this century, the Holy See remains at the height of power to which it had attained during the pontificate of Innocent. The resistance of the House of Hohenstaufen tends rather to increase, than to diminish, its influence.

Provisional mandates. *Gratiæ expectativæ.*

The election of Bishops is now generally vested in chapters.

— *The doctrine of Transubstantiation declared to be an article of faith by the Fourth Lateran Council.*

But many divines (of Paris) during this century contended for the possibility of the real presence of the body of Christ in the sacrament, without any change in the substance of the bread. They held that there may be an union of two substances in consecrated bread (the later Lutheran doctrine of Consubstantiation).

— The pope endeavours to counteract some of the abuses now connected with *Penance and Absolution*. As a remedy, it was enacted by the Fourth Lateran Council that all

laymen should confess their sins, general and particular, to a priest, at least once a year. Establishment of compulsory *auricular confession*.

1215 The Fourth Lateran Council obliges all persons to *communicate in the Lord's supper*, at least once a year, under pain of excommunication.

— The foundation of new monastic orders was prohibited by a decree of the Lateran Council.

But in the same year, Innocent gave his assent to the plan of Dominic, a Spanish presbyter and canon, for the formation of an order for the purposes of preaching and the religious instruction of the people, on condition that it should conform to the rule already extant under the name of Augustin, with certain modifications. And in 1216 this order of preachers was formally established (*Fratres Prædicatores*). Such was the

Origin of the Dominican Order.

The conduct and professions of certain sectaires, who inveighed against ecclesiastical corruption and luxury, and were regarded as the enemies of the Church, is said to have occasioned and suggested the foundation of mendicant orders under the sanction of the Church, for the purpose of rendering it more efficient, or at least of upholding its credit with the people.

— † Theodore Balsamon.

Cities now begin to erect themselves into political bodies, and to form, by degrees, a third order, distinct from that of the clergy and nobility. Rise of Communes, or Free Corporations.

1216 * Henry III. King of England.

1217 THE FIFTH CRUSADE,
under Andrew II. King of Hungary. Unimportant.
No permanent results.

1218 Death of Otho. Frederic renews the war in Italy.
During the pontificate of Honorius, the emperor is on

good terms with the pope: chiefly by promising to prepare a new Crusade.

1219 The Franciscan order now includes five thousand monks.

1220 The Emperor Frederic II. cedes to Honorius III. the patrimony of the Countess Matilda, afterwards designated as *the Patrimony of St. Peter*.

State and Prospects of Religion.

On the one hand, symptoms of the revival of religion appear — in the lives and influence of individuals distinguished by fervent and devoted piety, such as Bernard of Clairvaux and Francis; in the interest connected with religious subjects, which had been awakened by the Crusades; and in the rapid and wide spread of sects distinguished by their profession of simple and practical piety. But, on the other hand, there was — much ignorance and superstition even in the minds of those who were most distinguished by sanctity and zeal; and the multitude lived in the indulgence of unbridled licentiousness and sensuality. The ignorance and evil lives of the great body of the clergy formed also a barrier to improvement.

SUPERSTITION WAS AT ITS HEIGHT. *Adoration of relics, belief in fabulous miracles and legends of the saints, pilgrimages to places accounted sacred, and the like, were universal, notwithstanding the (partial) remonstrances of such men as Bernard, Hildebert (Archbishop of Tours, 1134), Guibert of Nogent, Eckbert (Bishop of Munster), Abelard, and others. Idolatrous worship of the Virgin Mary exceeded all bounds: to this Bernard, Bonaventura, and other eminent men consented, although they refused to admit the doctrine of the immaculate conception of the Virgin. The superstitious abuse of the sacraments was also carried to excess.*

— Dominic obliges the members of his order to take a

vow of poverty. Thus *the Dominican order becomes Mendicant*. As such, it spreads rapidly throughout Europe. Dominic died in 1221.

1221

Extensive conquests of Dgengis Khan.

Robert, Latin Emperor at Constantinople.

During this century the number of serfs in Germany diminishes.

—

Friars Tertiary. Francis establishes his Tertius Ordo de Pœnitentiâ, for persons wishing to live in the bonds of a religious society without being subject to monastic rules.

—

* First establishment of Mendicants in Oxford.

1222

JOHN II. (VATAZES) GREEK EMPEROR,
successful against the Latins.

—

† Peter of Corbeil.

—

(al. 1260.) University of Padua founded.

1223

Louis VIII. King of France.

—

Franciscan order of Mendicants formally established, under the title of Fratres Minores. This order soon became very large and important.

The Church of Rome is strengthened by the Mendicant Orders lately established, and now rapidly rising into repute.

1225

The emperor promises to furnish a new Crusade within two years, under penalty of excommunication.

1226

† Francis.

Violent disputes arise among the Franciscans, respecting the observance of their rule; one party contending for a strict, another for a more lax, interpretation and compliance.

1226 (St.) Louis IX. King of France.

1227 Crusade still deferred. The new pope excommunicates the emperor.

1228 THE SIXTH CRUSADE,
under the Emperor Frederic II. Peace for ten years concluded with the sultan. Frederic obtains restoration of Jerusalem, Bethlehem, Nazareth, and Sidon.

These successes lead to a professed reconciliation of the emperor and the pope.

— † Stephen Langton, Archbishop of Canterbury. Said to have been the first who divided the Bible into chapters.

— Universities of Salamanca and Toulouse founded.

1229 *The Teaching of the Church.*

The reading of the Scriptures (which had been sanctioned by Innocent III.), having led to the discovery of many errors in the doctrine of the dominant church, the Council of Toulouse, assembled in 1229, decreed that laymen should not possess copies of the Scriptures, and that they should read the Psalter and Breviary, during divine offices only, in Latin.

— RISE OF THE INQUISITION.

The Council of Toulouse adopts and enforces a decree of the Fourth Lateran Council, providing that all bishops should appoint sworn men in different parts of their dioceses, to discover heretics in all their lurking-places, and deliver them over to punishment; and that every man and woman should once in every two years take an oath of fidelity to the Roman See, and bind themselves to assist in the detection of heretics.

The council enacts that in every diocese one priest and several laymen should be appointed to search for heretics. Every house in which a heretic is found to be pulled down, and the ground confiscated.

— By the same council, all householders are compelled to attend mass every Sunday and festival.

1229 Baldwin II. Latin Emperor at Constantinople.

1230 The Livonian knights (Gladiferi) plant Christianity in Courland.

Nuns of St. Dominic.

The Western Empire gradually decays.

Frederic II. is obliged to grant charters to several princes recognising their territorial rights.

A series of quarrels between the pope and the emperor.

The Greek emperors are anxious to bring about a reconciliation between the Eastern and Western Churches. But the great majority of the Greek clergy offer violent opposition to the attempt. Only some few (Latinising) members of their body favour it.

— The knights of the Teutonic order undertake to establish Christianity in Prussia by force of arms, at the instance of the Polish Duke, Conrad.

1231 The pope commands that no layman shall dispute, either publicly or in his house, concerning the Catholic Faith, under penalty of excommunication.

The Mendicants now possess great influence in the universities. A party in the University of Paris, headed by William de St. Amour, resists the claims of the Dominicans to a theological chair.

— *Order of Sylvestrians* founded in Italy, under the rule of Benedict.

— This year Gregory publishes a bull in favour of the more lax Franciscans, authorising an abatement of the rigour of their rule.

1232 *The Inquisition.* Gregory, finding the bishops not sufficiently energetic and efficient in the suppression of heresy, establishes, first at Toulouse and Carcassone, and after-

wards in other districts, tribunals under the immediate authority of the pope, commissioned to receive charges of heresy, to seize persons suspected, to keep them in confinement as long as may be deemed necessary, to endeavour to extort confession by torture, to inflict penances (*e. g.* of imprisonment for life) upon those who should recant, and to deliver over the incorrigible to the secular arm for capital punishment.

INQUISITORES HÆRETICÆ PRÆVITATIS (*Dominicans*).

Conrad of Marpurg, a Dominican, first inquisitor in Germany, having executed his commission with cruel severity, was slain by some German nobles in 1233.

1233 *Order of Servites* founded.

— *Convent of Port Royal des Champs*, between Paris and Versailles, founded.

1234 Gregory causes Raymond de Penna forti to compile a systematic collection of Canon Law, which is published by authority, as a means of repressing frequent fabrications and forgeries in this department (*Decretalium Gregorii P. IX. lib. v.*).

1235 Robert Grostete (*Capito*) Bishop of Lincoln.

 The *Stedingians* inveigh against the clergy.

1236 The emperor and the Lombard States at war.

1237 The Livonian knights (*Gladiferi*) unite with those of the Teutonic order for the introduction of Christianity into Prussia.

1238 The Kingdom of Granada founded.

 The *Carmelite order* of monks (founded in 1156) extends into the West.

— Raymond de Penna forti, General of the Dominicans.

1239 The pope still aggrieved by the efforts of the emperor to establish his power in Italy. He takes part with the Lombard cities against the emperor. At length (1239), the pope excommunicates Frederic "on account of his manifold oppressions of the Church," threatening further proceedings against him as "one suspected of heresy." Frederic appeals from the pope to a general council. The pope openly accuses the emperor as an unbeliever.

Sancho II. King of Portugal, involved in disputes with the bishops and the pope. (Deposed by the pope in 1245.)

1241 The emperor forcibly prevents the assembling of a general council at Rome, convened by Gregory.

— The Moguls penetrate as far as Silesia and Hungary.

1243 The pope divides Prussia into four bishoprics.

Continual troubles and anarchy in Germany.

1244 Fruitless attempt at establishing a good understanding between the emperor and the pope. Mutual jealousy and distrust. The pope refuses absolution to the emperor, flees to Lyons, pronounces a fresh sentence of excommunication, and cites the emperor before a general council at Lyons, 1245. The emperor refuses to appear before such a judge. Council pronounces sentence of excommunication and deposition.

1245 The pope sends missionaries to the Moguls; but with little effect.

The Khan demands submission. (Kajuk, Great Khan of the Moguls, is now formidable in Europe.)

The emperor writes against the pope, and calls upon princes to throw off his unapostolic yoke. The pope continues to demand absolute submission. The contest lasts during the life of Frederic.

— The Carmelites a mendicant order.

The pope authorises the Franciscans (Friars Minor) to possess houses, furniture, books, &c. The more lax party adopt this permission, regarding these things as their own for use, but the pope's as to property. The advocates for the strict observance of the rule and the vow of poverty contend against these proceedings. Under the name of "zealous," or "spiritual," they kept up a violent contest on this subject throughout the century.

Bonaventura studies at Paris.

1245 † Alexander of Hales, Irrefragable Doctor (Sum of Theology).

— University founded at Rome.

Thomas Aquinas studies at Paris, and afterwards at Cologne, under Albert the Great.

The Berghards, &c. amalgamate with the Tertiary order of Franciscans.

1248 THE SEVENTH CRUSADE
(under St. Louis of France).

1249 Another mission to the Moguls, sent by Louis IX. of France.

Capture of Damietta by the Crusaders. St. Louis taken prisoner, and Damietta lost again. (After the release of the king in 1250, four years spent before Acre to no purpose.)

— * University College, Oxford, founded.

— * Edmund, late Archbishop of Canterbury, canonized.
About this time, a forgery, entitled "The Eternal Gospel," composed probably about the beginning of the century, was republished, with an Introduction: filled with prophecies in favour of St. Francis and his friars.

1250 * Some blood, said to have been part of that shed by our Saviour on the cross, conveyed, with great pomp, to Westminster Abbey.

CONRAD IV. EMPEROR OF GERMANY.

Origin of the Hanseatic League.

1250 College of the Sorbonne at Paris founded, by Robert, Chaplain to Louis IX. (Collegium, or Congregatio, pauperum magistrorum studentium in theologicâ facultate.)

1251 Mangu, Great Khan of the Moguls.
Ruysbrock conducts a mission to Mangu. The Khan adopted the Christian name in 1253; but the religion of the Gospel did not make any real progress among his people.

1253 Grostete resists the papal appointment of a youth as canon in his cathedral. In a letter, he protests against the undue authority and interference of the pope.

— † Grostete.

Thomas Aquinas teaches at Paris.

Bonaventura promotes the worship of the Virgin Mary.

Nicephorus Blemmidas, fl.

GREAT INTERREGNUM OF THE WESTERN EMPIRE.

1254 The Knights of St. Lazarus of Jerusalem come into France.

Egypt under the Mamelukes (1250—1282).

1255 *THEODORE LASCARIS II. GREEK EMPEROR.*

1256 Enfranchisement of Serfs in Italy.

The struggle between the Popes and the House of Hohenstaufen continues during the pontificates of the three successors of Innocent, — Alexander, Urban, and Clement.

— William de St. Amour, defending the University of Paris against the Dominicans, publishes his book, "Concerning the Perils of the Last Times;" in which he inveighs not only against the Mendicants, but against many superstitions and corruptions of the Church, not sparing the pope himself. The pope afterwards decided

in favour of the Friars, and William was obliged to seek safety in flight.

1256 *The Hermits of Augustin*, a mendicant order (the union of several societies of hermits in Italy, under a rule said to have been derived from Augustin).

— Bonaventura, General of his order (Franciscans).

— † Vincent of Beauvais (*Speculum Majus*).

1257 Arsenius Autorianus, Patriarch of Constantinople (*Nomocanon*).

— * University of Cambridge founded.

1258 After the capture of Bagdad, the Moguls showed favour to the Nestorian Christians. Subsequently, Christianity and Mohammedanism appeared to prevail by turns; until, at the beginning of the fourteenth century, Mohammedanism obtained the upper hand decidedly, and thenceforward the Christians were violently persecuted.

— Manfred, King of Sicily.

1259 *THEODORE LASCARIS IV. GREEK EMPEROR.*

1260 *End of the Caliphate of Bagdad.*

— Thomas Aquinas repairs to Italy.

— † William of St. Amour.

— (al. 1222.) University of Padua founded.

The Teaching of the Church.

The clergy of this period, for the most part ignorant themselves, were incompetent to teach. They offered to the people little more than dead forms and a dead language. But some individuals laboured for their improvement. Guibert, an abbot of Nogent († 1124), published a treatise on preaching (*Liber quo Ordine Sermo fieri debeat*). Humbert of Romans, General of the Dominicans († 1277), wrote a work in two books (*De Eruditione Prædicatorum*). Bonaventura († 1274) compiled an instruction for preaching, entitled *Biblia Pauperum*. Thomas Aquinas († 1274) promoted a simple and scriptural style of preaching by his own example. Thomas

Aquinas and Berthold of Ratisbon preached in the vernacular tongue.

Translations of Scripture were made during the twelfth century, especially in the South of France. But the reading of Scripture was generally discountenanced; and hence Christian knowledge was at a low ebb.

Communion in one kind.

Thomas Aquinas, Bonaventura, and other Schoolmen, defend the withdrawal of the cup from the laity in the Lord's supper. In the course of this century their arguments prevailed, and the practice of administering the communion in one kind became general, founded on a superstitious regard for the mere elements used in the Lord's supper, and on a false opinion of the superior sanctity of the clerical order.

N.B. Popes Leo the Great and Gelasius had denounced the act of receiving the sacrament under only one kind as sacrilegious.

The sect of *Apostolicals* in Italy, with Gerard Segarelli at their head; denouncing, in the rising spirit of the times, the luxury and indolence of the clergy.

1260 Contest between the Dominicans and the University of Paris decided by the pope in favour of the former.

1261 *MICHAEL PALÆOLOGUS, GREEK EMPEROR,*
retakes Constantinople.

End of the Latin Empire in the East.

1263 The Genoese, in league with the Greek emperors, at war with Venice.

— † Hugh of St. Cher (Concordance of the Bible).
(al. 1272.) Thomas of Cantinpré (Bonum Universale, seu De Apibus).

During this period, the attention bestowed upon Holy Scripture consisted in — the revision of Latin manuscripts, and the compilation of Concordances (Anton of

Padua, and Hugh of St. Cher), and Expositions (chiefly mystical, exhibiting great want of critical or philological science).

1264

Festum Corporis Domini,

established by Urban, for the whole church (in favour of the doctrine of Transubstantiation, and the adoration of the Host). But the observance of this festival did not become general, until the order was repeated by Clement V. in 1311, with effect.

Adoration of the consecrated bread of the eucharist becomes more and more general; the withdrawal of the cup from the laity takes its rise.

The doctrine of human merit, and of supererogatory works, was now carried to an extreme height. It produced most pernicious effects upon the whole body of received theology.

1265

* The Commons admitted into the English Parliament for the first time.

—

Charles I. of Anjou conquers the Sicilies.

—

to 1268. Cæsarea, Jaffa, and Antioch, taken from the Christians by the Mameluke Sultans of Egypt.

—

Reservation of benefices becoming vacant by the incumbents dying at Rome, introduced this year by Clement IV.

“ This first reservation was the forerunner of several others, such as the reservation of all cathedral churches, abbeys, and priories; as also of the highest dignities in cathedral and collegiate churches; and of all collective benefices, becoming vacant during eight months in the year, called *the pope's months*, so that only four months remained for the ordinary collators; and these, too, encroached upon by mandates, expectatives, and reservations.” (*Koch.*)

1268

Conradin, the last member of the House of Hohenstaufen, made prisoner and beheaded.

1268 | *The contest between the Pope and the House of Hohenstaufen terminates in favour of the Pope.*

THE PAPAL DOMINION AT ITS UTMOST HEIGHT.

About this time, the petty princes of Europe continually make concessions and donations to the Roman See.

— | to 1271. Dissensions among the cardinals concerning the election of a pope.

1270 | EIGHTH (AND LAST) CRUSADE

under Louis of France, and Prince (afterwards King) Edward of England. Edward rescues Acre, and obtains a ten years' truce before his return.

— | Philip III. (the Bold) King of France.

1273 | RODOLPH OF HAPSBURG, EMPEROR OF GERMANY,
(first of the Austrian line).

— | Rodolph renews the oath of Otho IV. and Frederic II. to the Pope.

— | * Edward I. King of England.

1274 | The Greek Emperor, Michael Palæologus, endeavours to put an end to the controversy between the Eastern and Western Churches. But in this attempt he is opposed by Joseph, Patriarch of Constantinople, who is not disposed to make any concessions concerning the points in debate. Joseph abdicates; and *John Beccus* or *Veccus*, who had formerly opposed the union, but had suddenly changed his views on the subject, is *made patriarch* in his room.

— | At the General Council of Lyons, fresh laws are passed concerning the election of popes. Conclave of cardinals established, or the rule relating to the strict confinement of the members of the college during their deliberations, until the election.

At this council, the ambassadors of the Greek emperor recognise the primacy of the pope, and subscribe a confession of faith, on condition that the Greek Church should retain its old Niceno-Constantinopolitan Creed, and certain peculiar rites. But this *union of the two*

churches — the work of the Byzantine court — was *only temporary*.

- 1274 *Orders of Mendicants.* — By the Council of Lyons, the number of mendicant orders is restricted to four, namely, Dominicans, Franciscans, Carmelites, and Hermits of Augustin. The number of orders had amounted to no less than twenty-three.
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The ardour of Europe in the cause of the Crusades subsides.
The pope fails in an attempt to procure such an expedition.

- † Thomas Aquinas (Angelic Doctor), and Bonaventura (Seraphic Doctor).

The latter had contributed greatly to the union of the scholastic and mystic theology.

- 1275 Missionaries sent to China, under the auspices of the Khan, by whom they are favourably received. (Marco Polo accompanies the missionaries.) The Khan died in 1293, without making profession of Christianity.
-

Penance and Indulgence.

Alexander of Hales, Albert, and Thomas Aquinas, added to the errors already preached by Peter Lombard. They established the doctrine of a *Thesaurus supererogationis perfectorum*, *a treasure of the supererogatory merits of Christ and the saints*, the property of the Church, from which she could appropriate to any of her members so much as might serve as a substitute or satisfaction for punishment deserved. According to these Schoolmen, this indulgence was not equivalent to the forgiveness of sin, but related only to penalties which it was in the power of the Church to inflict, or to the sufferings of purgatory; and further, such indulgence was said to benefit none but those who exercised hearty repentance, and were united to Christ and the Church by a true faith. But this distinction and these necessary conditions were usually kept out of sight by those who were concerned in the sale of

Indulgences; and the people ignorantly supposed that they could purchase the remission of all their sins by the performance of certain services, or the payment of money.

1276 Kingdom of Arragon.

— The cardinals obtain a suspension of the rule of conclave.

Durandi Rationale Divin. Officiorum.

1278 The emperor renounces all his rights in the Exarchate.

1279 * In England the statute of mortmain makes the king's consent necessary for transfer of property to the Church.

— Bull of Nicholas III. (*Exiit qui seminat*), intended as a means of reconciling the conflicting parties of Friars Minor. It allowed "the use" of certain things; and so did not satisfy the Zealous or Spiritual party, who not only rejected the papal interpretation of their rule, but set themselves in more decided opposition to the interests of the See of Rome.

1280 Segarelli, Leader of the Apostolics, taken into custody by the bishop of Parma.

— † Albert the Great, a celebrated schoolman.

1282 Massacre of the French in Sicily (*Sicilian Vespers*).

— Peter III. King of Arragon and Sicily.

Christians persecuted in Persia, by the Mohammedans.

— † Georgius Acropolita Logothetes, continuator of Byzantine history.

The more strict Franciscans (Spiritual) may now be regarded as

an influential party in opposition to the dominant church.

The Greek Emperor Andronicus I. annuls the union with the Latin Church, and restores ecclesiastical matters to their former condition. Veccus is deposed and persecuted, and Joseph is again made Patriarch of Constantinople. The Latinising clergy are unpopular; and thus *the quarrel between the churches of the East and West is revived.*

1283 *ANDRONICUS II. EMPEROR OF CONSTANTINOPLE.*

1285 Philip IV. (the Fair) King of France.

† Raymond Martin.

1286 † Gregory Abulpharagius, Bishop of Aleppo, and Primate of the Jacobites (Universal History).

— Segarelli released. But the sect of *Apostolicals*, not being a privileged order, prohibited by the pope (Honorius IV.)

Frequent misunderstandings and quarrels between the pope and European princes.

State of Theology.

As the source or foundation of Christian doctrine, some theologians of this age adhered to the Scriptures and the Fathers (tradition); while others (the Schoolmen) superadded the Aristotelian philosophy as a distinct source of knowledge.

The Schoolmen employed themselves chiefly in commenting upon the Sentences of Peter Lombard.

Undue deference to human authority acting as a check upon liberty of thought in matters of religious belief, it followed that the more vigorous minds of this age employed their energies in inventing distinctions, framing and answering captious questions, or other such exercises of reasoning or ingenuity. Hence many unprofitable questions and speculations were introduced into the prevalent theology, in addition to the various errors with which it was already overcharged.

- 1289 John de Monte Corvino, a Franciscan, sent by the pope as a missionary to the Chinese Mogul Empire. He laboured in Pekin with industry and apparent success, during eleven years, alone. About 6000 Moguls baptized. New Testament and Psalms translated into their language.
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- 1290 The society of *Apostolicals* condemned as heretical. Members of the society persecuted. Segarelli inveighs against the dominant church as Spiritual Babylon.
-
- University of Lisbon founded.
-
- The Genoese triumph over the Republic of Pisa.
- 1291 *End of the Kingdom of Jerusalem.*
Capture of Acre by the Mamelukes. The Knights Templars and Hospitalers escape to Cyprus. Christian dominion in Palestine at an end.
- ADOLPHUS OF NASSAU, EMPEROR OF GERMANY.
- 1292 Masoud, last Sultan of Iconium, conquered by the Moguls.
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- * Edward I. of England demands one half of the revenues of the Church within his dominions. The clergy make some resistance, but are compelled to submit.
-
- Beghards and Beguines condemned and persecuted.
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- 1294 The cardinals, compelled to proceed to an election, hastily nominate a recluse, under the title of Celestin V. The Cardinal Benedict Cajetan, having persuaded him to declare the abdication of a pope valid, and then to abdicate, procures his own election under the title of Boniface VIII.
-
- *Friars Minor.* Celestin permits the Spiritual party to form themselves into a separate society (order of Celestines). But this act was annulled by Boniface; and the Spiritual henceforward suffer great persecution.

1294 † Alan of Lille (Universal Doctor).

* † Roger Bacon. As a biblical divine, he contended for the authority of Scripture as the fountain of truth, in opposition to all other authorities. Hugh of St. Cher († 1260) may be placed in the same class.

1296 *The pope (Boniface) quarrels with Philip the Fair, of France.* Philip having taxed the clergy of his kingdom to defray his military expenses, Boniface issued a bull of excommunication against all laymen who should demand tribute from the clergy, and all spiritual persons who should pay tribute to laymen. Negotiations were begun, but broken off. Afterwards the pope wrote to the emperor in the following terms: — “Scire te volumus, quod in spiritualibus et temporalibus nobis subes. . . . Aliud credentes hæreticos reputamus.” To which the emperor replied, — “Sciat maxima tua fatuitas, in temporalibus nos alicui non subesse. . . . Secus credentes fatuos et dementes reputamus.”

* Winchelsey, Archbishop of Canterbury, obtains a bull, forbidding the levying and payment of taxes, in the case of ecclesiastics, without permission from Rome.

1297 Canonization of Louis IX.

1298 ALBERT OF AUSTRIA, EMPEROR OF GERMANY.

— (al. 1284.) John Beccus (Veccus).

— University of Montpellier founded.

1299 *THE OTTOMAN EMPIRE FOUNDED BY OTHMAN.*

During this century, some of the errors of the dominant church were sanctioned by the decrees of councils, *e.g.* Transubstantiation; others were systematized by the diligence of Schoolmen, *e.g.* the doctrine of Indulgence.

But testimonies to a purer system of Christian doctrine were given in the course of the century by the Schoolmen in various parts of their writings, as well as (more decidedly) by those witnesses of truth who were con-

demned by the dominant party as heretics) *e. g.* Waldenses.

Large numbers of persons were punished as heretics during this century ; but the majority of these appear to have taught a purer faith than that which prevailed within the borders of the dominant church.

The worship of the Virgin Mary was carried to a great height during this century ; a festival was appointed in honour of her birth ; and the use of St. Mary's Psalter became general.

The house of the Virgin, said to have been miraculously transported from Nazareth to Dalmatia, and then to Loretto, during this period. (Miracle not related until the end of the fifteenth century.)

Controversy between Thomists and Scotists.

The followers of Thomas Aquinas (Thomists) and those of Duns Scotus (Scotists) differed with each other on the following matters : — In philosophy, the Thomists took the Aristotelian view of universals, while the Scotists defended the system of Plato. In theology, the Thomists adopted the opinions of Augustin concerning sin and grace ; but the Scotists were Semipelagians, inclining strongly to Pelagianism. The Thomists attributed an infinite value to the merits of Christ in virtue of his nature as God-man ; the Scotists supposed them to have possessed their value and efficacy in consequence of the divine appointment or decree. The Thomists denied, the Scotists assumed, the doctrine of the immaculate conception of the Virgin Mary.

1300

The First Jubilee,

or solemn centennial visit to the Church of St. Peter at Rome for obtaining a plenary indulgence, proclaimed by Boniface VIII.

Lollards. About this time a society was formed in Antwerp, chiefly for visiting and relieving the sick. The

members of this society were called Lollards (from lollen, to sing).

- 1300 Segarelli, Leader of *the Apostolics*, burnt at Parma. — Dolcino (Dulcinus) succeeds him as head of the party: he prophesies the overthrow of the Church in 1363, and returns to Dalmatia.

— Universities of Lyons and Lerida founded.

- 1302 Philip having refused to obey a summons from the pope, Boniface issues a bull (UNAM SANCTAM) declaring the doctrine of the sovereign and unlimited power of the pope to be a necessary article of faith, and condemning, as a Manichæan heresy, the recognition of two independent powers, the spiritual and the temporal (as of two principles, good and bad).

- 1303 Boniface excommunicates Philip. The king and his people appeal to a general council, and institute charges against the character and orthodoxy of the pope. Boniface flies to Anagni; is made prisoner by William de Nogaret; afterwards released by the people. He died at Rome the same year.

— First assembly of the States-general in France, composed of the three orders of the kingdom.

-
- University of Avignon founded.
- 1304 * Richard Middleton (Solid and Copious Doctor).

— Dolcino returns to Italy. At the head of many thousand followers, he takes possession of a mountain, from which he makes predatory incursions upon the neighbourhood. In 1306 he removed to another position, where his party for some time resisted the efforts of a crusade which had been sent against it; but was at length (1307) compelled to yield. Dolcino put to death.

— Benedict, the next pope, seeks to make peace with France; but his plans are frustrated by death. Two parties (Italian and French) among the cardinals. They agree upon a mode of election, after the lapse of nine

months. Clement V. elected (1305); in the interests of France.

The Knights Templar, who had acquired great wealth and many privileges, had become obnoxious to Philip of France, and their possessions were an object of his cupidity. Many charges of impiety, blasphemy, and crime, were alleged against them; apparently not without some foundation.

1307 * Edward II. King of England.

* In England, the civil power continues to gain ground against ecclesiastical influence and usurpation.

— The pope appoints seven missionaries (consecrated bishops) as assistants to John de Monte Corvino, who is appointed Archbishop of Cambalu (Pekin), and continues to labour for the conversion of the Moguls until his death.

— *Knights Templar in France seized and imprisoned* by order of Philip, who sought the destruction of their order. General examination, and trials, with the forced concurrence of the pope.

— University of Perugia founded.
Pachymeres, Byzantine historian, fl.

1308 * † Duns Scotus.

— University of Coimbra founded.

Elements of decay in the scholastic theology become apparent; Schoolmen, content to adopt, without examination, the system of either Scotists or Thomists, Nominalists or Realists, employ their dialectic skill in fruitless and ridiculous subtleties. They support the existing Church system, without respect for modern improvements, and the more enlightened spirit of the times.

— HENRY VII. OF LUXEBURG, EMPEROR OF GERMANY.
Swiss Cantons throw off the Austrian yoke.

1308 CLEMENT REMOVES THE SEAT OF THE PAPACY TO
AVIGNON.

This removal *tends greatly to weaken the power of the popes*; first, by the loss of the historical reminiscences connected with Rome, upon which certain pretensions had been founded; secondly, as involving dependence upon France; and thirdly, as favouring an increase of profligacy in the papal court.

1309 The Diet of Spires, held this year, was the first in which the cities of the empire appeared as a third order.

— The Knights of St. John (Hospitalers) settle in Rhodes.

— Philip had stipulated that Clement should procure the condemnation of the late pope. Articles of accusation against him were now exhibited before Clement; but, in deference to public opinion, the matter was deferred until the next general council.

Precursors of the Reformation.

During this century the Gospel was preached in a considerable degree of purity by the Waldenses scattered in Bohemia.

1310 Philip causes to be burnt at Paris, in one day, fifty-four Templars, who were about to defend their order before the papal commissioners.

1311 The pope formally suppresses the order of Knights Templar, in the *Council of Vienne*.

— The council refuses to condemn Boniface, the late pope. It makes some ineffectual provisions for the reformation of the Church.

— Observance of the Festival of Corpus Domini strictly enjoined by the Council of Vienne.

— University of Orleans founded.

Brethren and Sisters of the Free Spirit in Italy ; a sect distinguished (for the most part) by the union of true religion with fanaticism. Persecuted by the Inquisition.

Adamites, an ignorant and deluded class of Brethren of the Free Spirit, in Austria.

In *China and Tartary* the Gospel was now propagated with some degree of success by missionaries (Franciscans) sent by the pope, and by the Nestorians. But the reception of the Gospel by the people of those parts was only partial and temporary.

1311 Louis X. King of France.

— *Louis IV. of Bavaria and Frederic of Austria contend for the empire, after the death of Henry IV. who had been killed by poison.*

1314 After the death of Clement, the French and Italian parties among the cardinals contest the election of a pope during the space of two years. The French party at length procure the election of John XXII.

— Many Templars had been put to death, protesting their innocence of crimes alleged against them. Such was the fate of their last grand master this year. Only a small remnant of the order left.

1315 † Raymond Lully.

1316 Philip V. King of France.

1317 Matthew Visconti, Duke of Milan.

The pope claims the right of deciding the contest between Louis of Bavaria and Frederic of Austria, for the imperial crown ; but forbears to pronounce a decision.

1320 Efforts are made to effect an union between the Arme-

nian and Latin Churches. (Lower Armenia united, 1323.)

1320 The pope (John XXII.) causes the Festival of the Holy Trinity to be generally observed.

— † Antony Andreas (Doctor Dulcifluus).

1322 The pope exasperates the strict Franciscans by deciding against their proposition, that our Lord and his Apostles possessed no temporal property.

Contest of the Pope with Louis of Bavaria.

1323 The pope refusing to acknowledge Louis as emperor, the latter appeals to a general council.

— † Hervæus Natalis, General of the Dominicans.

1324 *The Pope excommunicates Louis.* The more strict *Franciscans*, offended with the pope on account of the part he had taken with reference to the controversies of their order, *side with the emperor*. William Occam writes in his defence.

1325 † Francis Mayronius (Doctor Illuminatus et Acutus; Magister Abstractionum).

About this time several individual Schoolmen, adhering to the scholastic system in general, began to differ from their brethren in their mode of treating questions of theology. Such were Nicolas de Lyra, Bradwardine, and Raymond of Toulouse.

Ave Maria to be repeated three times a day.

1327 LOUIS OF BAVARIA, EMPEROR OF GERMANY.

* Edward III. King of England.

— Louis, having caused himself to be crowned at Rome, procures the deposition of the pope, and the nomination

of Nicholas V. as his successor. But he is unable to persevere in a successful opposition to John.

Some partisans of the emperor (Marsilius of Padua, John of Janduno) maintain in their writings the bold, and at this time strange, positions, that the Church possesses only a spiritual authority; that the pope can claim no higher dignity than other bishops; and that the primacy of the bishop of Rome cannot be derived from St. Peter, the fact of whose residence at Rome is doubtful. These assertions contrary to public opinion.

1328 Philip VI. of Valois, King of France.
— *ANDRONICUS III. EMPEROR OF CONSTANTINOPLE.*

1329 The emperor quits Italy.

1330 Nicholas V. obliged to submit to John, and implore his pardon.

1332 The pope (John XXII.) in danger of being condemned as a heretic, for maintaining that the souls of the Virgin Mary and all saints do not attain to the beatific vision until the last day. He retracted his opinion shortly before his death.

— † Theodore Metochita.

1333 Unable to resist the influence of papal excommunication and opposition, the emperor endeavours to bring about an accommodation with the pope. The pope insists upon absolute submission. The emperor about to abdicate, when the States of Germany resolve to appeal to a general council.

— † Nicephorus Callistus.

— † William Durand (Doctor Resolutissimus). He proposed modifications of the doctrine of Transubstantiation.

The leading errors of the Church of Rome were partially exposed during this century, not only by the Wal-

denses, but also by various writers in the course of their protests against practical abuses.

Durand made some excellent remarks respecting the source of religious knowledge on the grounds of Christian doctrine. But the scholastic theology continues to be employed chiefly in the discussion of frivolous or captious questions, and in maintaining an undue deference to human authority in matters of belief.

1334

Flagellants appear in Italy.

1335

The archbishop of Upsal founds a (nominally) Christian Church in Lapland.

1337

(or soon after.) † Walter Burleigh (Doctor Planus et Perspicuus).

1338

Contests between England and France, for the French crown, begin. They last during more than a century.

Benedict desires to throw off the yoke of France, and to come to a good understanding with the emperor; also, to reform the corrupt clergy and monks; but he encounters much opposition, and is unable to effect his projects.

1339

Beginning of the struggle between the Houses of Colonna (imperial) and Ursini (papal) at Rome.

The Greek emperors, from political motives, still desire to effect a reconciliation with Rome. This year Barlaam, a Greek abbot, negotiates with Benedict at Avignon, but without success. Barlaam afterwards conformed to the Romish Church.

—
1340

Universities of Pisa and Grenoble founded.

† Nicolas de Lyra (Doctor Planus et Utilis). *Postillæ Perpetuæ, seu Brevia Commentaria in Universa Biblia.*

Nicephorus Gregoras, Byzantine historian, fl.

* *Earliest English Translations of Scripture. Rolle's (of Hampole) Psalms, &c.*

Study of the Greek and Hebrew languages begins to be cultivated. Some approach towards a critical interpretation of Scripture.

Benedict appointed a festival in honour of the (fictitious) wounds of St. Francis.

The pope soon ceases to interfere in the quarrels of the Franciscans.

Monks of Mount Athos (Quietists) in controversy with Barlaam respecting the vision of God and the nature of the divine light. Defended by Palamas.

1341 The Council of Constantinople decides in favour of the Monks of Mount Athos, and condemns the doctrine of Barlaam.

Flagellants again in Italy.

Beghards, many of the more strict Franciscans, and others, compose a motley union, under the title of *Fratri-cellis*. They are continually persecuted as heretics. Great numbers fall victims to the Inquisition.

— *JOHN PALÆOLOGUS, EMPEROR OF CONSTANTINOPLE.*
John Cantacuzenus shared the throne from 1347 to 1355.

1342 Clement VI. Pope; entirely in the interests of France.

— † Peter Paludanus (Franciscan).
1343 † Michael Cæsenas (Dominican).

(These two Schoolmen, Paludanus and Cæsenas, were antagonists in the controversy concerning the poverty of Christ and the Apostles.)

— University of Cracow founded.

Louis the Great, King of Hungary, compels large numbers of the Cumani in Wallachia to profess (R.C.) Christianity. They subsequently conformed to the Greek Church.

1343 * In England a statute is made against Provisions.

— *Penance and Indulgences.* — The pope issues a bull confirming the doctrine of a *treasure of supererogatory merits of the saints in the keeping of the Church.*

— Peter Aureolus fl. (Epitome of Scripture).
Theophanes, Archbishop of Nice, fl. (Evidences).
1346 † John Bacon (Doctor Resolutus).
— University of Heidelberg founded.

— Battle of Cressy.

— Clement effects the deposition of Louis and the election of Charles IV. as Emperor of Germany.

1347 CHARLES IV. OF LUXEMBURG, EMPEROR OF GERMANY.
He preserves a good understanding with Clement and his successor.

— to 1354. Democracy (in Rome) under Rienzi.

— The Council of Constantinople favours the Monks of Mount Athos.

— † William Occam, a disciple of Duns Scotus, afterwards a leader of the Nominalists (Doctor Singularis et Venerabilis Inceptor).

Controversy between Realists and Nominalists revived.

(William Occam and Durand (who died in 1333) inclined to that doctrine concerning the elements in the Lord's supper which has since been called Consubstantiation.)

1348 † Thomas Bradwardine (Doctor Profundus).
University of Prague founded.

The foundation of the University of Prague tended greatly to support the power of the Romish hierarchy in Bohemia. The Church in that country, having been founded by Greeks, had long maintained a considerable degree of independence, and had resisted many innovations on the part of Rome. The new university was in the hands of mendicant friars, zealous for the Romish system.

1349 Societies of *Flagellants* spread rapidly from the North of Germany. Clement issues a bull against them. Many of their members afterwards unite with Beghards and others in opposition to the Church; and hence they are regarded as heretics.

1350 John, King of France.
Continued war between Venice and Genoa.

Persecution of Christians in Egypt.

— *The Second Jubilee* celebrated at Rome; Clement V. having appointed the solemnity to take place every fifty years instead of once in a century.

— Council of Constantinople again in favour of the Monks of Mount Athos.

Ecclesiastical abuses were now manifold and grievous. Such were the following: — Exclusive jurisdiction of the pope or Church over the clergy; power assumed by the popes of granting provisions or expective graces, *i. e.* of appointing to benefices before they became vacant; the exactions of annates or first fruits, *i. e.* the first year's income of a benefice after preferment; the taxation of the clergy according to the value of their benefices; and the collection of Peter's Pence (in England) — all so many means of enriching the Roman See to the prejudice of states and nations. Mischiefs connected with the prerogative of sanctuary. Luxury and vices of the clergy and monks. Erroneous doctrines (especially relating to Indul-

gences and Transubstantiation) and superstitious practices; with the absence of due religious learning and instruction.

Monks and Friars. The old monastic orders were now the great *advocates and patrons of ecclesiastical corruptions*. The Dominicans had in their hands the Inquisition and the cure of souls among the higher classes of society, and gradually lost the character of a mendicant order; the Franciscans retained their original character, but were engaged in controversies and dissensions among themselves.

Mystics. About this time, many individuals, under the influence of religious sentiment, oppose not only the dead ceremonial worship of the Church, but the barren metaphysical theology of the schools.

Such were John Tauler, a Dominican, at Strasburg, † 1361; Henry Suso, of Ulm, † 1365; John Ruysbrock, † 1381; Gerard Groot, † 1384; Florentius Radewin, of Utrecht, † 1400; Thomas à Kempis, † 1471. These writers are usually denominated MYSTICS.

Brethren and Sisters of the Free Spirit throughout this century in various parts of Germany; persecuted by the Inquisition.

1351 The ceremony of *bowing the head at the mention of the name of Jesus* enjoined by the Council of Beziers.

1352 * Statute of Præmunire.
Ottomans establish themselves in Europe.

1353 Casimir II. King of Poland.

— † Nicephorus Gregoras.

1354 Festival of the Spear and Nails.
The Emperor, Charles IV. made a large collection of relics.

1355 † Gregory Palamas.

Perpetual struggles between the secular clergy and the mendicant friars.

1356

THE GOLDEN BULL.

— John, King of France, defeated and made prisoner.

The emperor sometimes manifests a disposition to protect his rights and those of the empire against the usurped authority of the Roman See (Golden Bull); but at other times he is more submissive towards the pretended vicar of Christ. Weak and vacillating measures.

— * *John Wickliffe, Fellow of Merton College, Oxford, denounces the avarice of ecclesiastics in a treatise entitled, "The Last Age of the Church."*

1359

* Richard Fitzralph, Archbishop of Armagh, contends against the mendicant friars. He died in 1360.

— Rule of the order of St. Brigitta confirmed by Urban.

1360

Amurath I. Turkish Sultan.

During this century, the Church still makes an industrious use of *excommunication* and *indulgence*. The former inspires awe; the latter procures money.

Some individuals, however, protest against abuses of this kind.

— * *Wickliffe* takes part with the University of Oxford against the Mendicants. A large party in the English Church unites with him in denouncing ecclesiastical abuses.

John Milicz, Archdeacon of Prague, preaches repentance and faith, in opposition to prevalent superstition and error. He is to be reckoned amongst *the Precursors of the Reformation*.

1361

University of Paris founded.

† John Tauler, mystic.

1363 Bernardo Visconti, of Milan, offers resistance to the pope.

— Petrarch promotes the request of the people of Rome for the return of the papal court to that city.

1364 Charles V. the Wise, King of France.

1365 *Wickliffe*.—Disputes having arisen between the secular clergy and Monks of Canterbury Hall, founded by Simon, Archbishop of Canterbury, the archbishop decides against the monks, and makes Wickliffe warden of the society. But, in the following year (1366), the new archbishop of Canterbury favours the Monks of Canterbury Hall. Wickliffe and his friends are expelled. Wickliffe appeals to Rome.

— University of Vienna founded.

1367 Urban, in compliance with the wishes of the Roman people, endeavours to fix his residence at Rome. But only a few cardinals accompany him thither.

— The Greek emperor (John V. Palæologus) swears obedience to the pope and conformity to the Church of Rome. But his subjects persevere in opposition. The next emperor (Manuel) wrote against the Latins.

— Milicz, having preached at Rome, was imprisoned, and afterwards released. (1369.) He preaches in Bohemia with increased effect. Under him many students unite in preparing themselves to preach the Gospel. This year Conrad Stickna died, distinguished by his zealous and powerful preaching in Bohemia, and his castigation of the corrupt clergy and monks.

1369 to 1405. TIMOUR, or TAMERLANE, makes extensive conquests in the East, and founds a new empire.— Capital, Samarcand.

— The expulsion of the Moguls from China destroys the

infant church in that country. The system of Confucius prevails.

1370 Death of Casimir the Great, King of Poland. End of the Piast dynasty.

— Urban, yielding to the influence of his court, returns to Avignon.

— * The pope decides against Wickliffe.

* Wickliffe supports Edward III. King of England, in discontinuing the payment of tribute promised by John to the Roman See.

1371 * The English Parliament petitions that churchmen may not be allowed to hold secular offices.

1372 * *Wickliffe*, in favour with the English court, created Doctor of Divinity in Oxford.

Turlupins, a deluded and degraded class of Brethren of the Free Spirit in the Isle de France, exterminated.

1373 John Huss born, July 6. at Hussinetz, a village of Bohemia.

— † Brigitta.

— * Winchester College founded.

1374 * *Wickliffe* appointed one of seven ambassadors to confer with papal commissioners concerning certain grievances of the English Church; is disgusted with the state of the papal court; and, on his return to England, declares his opinion that the pope is antichrist.

— Renewed quarrel between the Pope and Visconti.

— † Petrarch.

— Sect of the *Dancers*, in Flanders.

1375 *The Waldenses* settled in the Valleys of Piedmont.

Society of *Fratres Communis Vitæ* founded by Gerard.

Groot; a union of priests, for preaching in the vernacular tongue, the instruction of youth, transcribing and circulating the Scriptures, and promoting Christian edification by example.

- 1376 * *Wickliffe*. — The monks, having selected Nineteen Propositions from the lectures and discourses of Wickliffe, send them to Rome with a charge of heresy. Wickliffe obtains the rectory of Lutterworth, and the prebend of Aust in the collegiate church of Westbury.

- 1377 After many urgent appeals, strengthened by the influence of the famous Brigitta and Catherine of Sienna, the pope finally *quits Avignon*, and once more fixes the *papal residence at Rome*.

— Gerson studies at Paris.

- * Richard II. King of England.
1378 WENCESLAUS, EMPEROR OF GERMANY.

— COMMENCEMENT OF THE GREAT WESTERN SCHISM.

April. — Urban VI. elected pope. French cardinals retire to Anagni; protest against the election, as compulsory; denounce Urban as a destroyer of the Church's peace; and elect Clement VII. in opposition, who afterwards took up his residence at Avignon, with his cardinals. The whole of Western Christendom divides into two parties; one supports the pope of Rome, the other the pope of Avignon.

The Roman pontiff had the preeminence throughout the struggle. During the most flourishing period of the court of Avignon, its pontiff was recognised only by France, Spain, Scotland, Savoy, and Lothringia; whereas the pope of Rome was acknowledged as head of the Church by Italy, Germany, England, Denmark, Sweden, Poland, and Prussia.

— * *Wickliffe*, after a bull from the pope, ordering him to be imprisoned and brought to trial, defends himself before a convocation in St. Paul's Cathedral this year. He is protected by the influence of the Duke of Lancaster;

and his judges are disposed to rest satisfied with his explanations. The death of the pope (Gregory XI.) probably prevented the issuing of a decree against him.

1379 * Wickliffe establishes a society of pious men, to act as itinerant preachers in England. They were called *Lollards*.

1380 Charles VI. King of France.

Tamerlane propagates Mohammedanism in the East. The greater number of the Nestorian churches are destroyed.

— * *Wickliffe* undertakes his *English translation of the Bible*. He begins to oppose prevalent errors respecting penance and absolution.

— THE SCHISM. — Urban (at Rome) was acknowledged as pope at first by nearly all the powers of Europe, except France.

1381 Peter d'Ailly, and some other members of the University of Paris, recommend the convening of a general council for deciding the claims of the rival popes.

— * *Wickliffe* opposes (in part) the prevailing doctrine of *Transubstantiation*. The chancellor of Oxford prohibits him from maintaining his propositions on this subject, under pain of imprisonment. He appeals in vain to the king. Many of his friends alarmed. He modifies his statements, and continues to hold office at Oxford.

— * Charles III. King of Naples.

— † John Ruysbrock, mystic.

1382 * In a council held at London, Courteney, Archbishop of Canterbury, condemns certain propositions attributed to Wickliffe as heretical. The king begins to lend his support to the hierarchy against him.

Wickliffe was eventually compelled to quit Oxford. Having retired to his rectory at Lutterworth, he there continued to write against the abuses and corruptions of the Church until his death (1384).

1382

University of Pest founded.

Struggles between the Pope (Urban) and Charles III. King of Naples.

1384

* † Wickliffe.

1385

John Galeazzo Visconti at Milan.

—

Urban goes to Naples, where he deposes Charles, whom he had made king. He is made prisoner by Charles, but released by a Genoese fleet. Many of his cardinals desert to Avignon.

1387

Christianity established in *Poland*: Jagello, Grand Duke of Lithuania, in order to marry Hedwig, the Polish queen, and to gain the throne, embraces the profession of Christianity and is baptized (Wladislas V.). Compels his subjects to receive baptism.

(Baptism was administered in Poland to the nobles individually, but to the common people in crowds together, only the sexes being separated.)

1388

A commission issued against the Lollards.

—

University of Cologne founded.

1389

Bajazet I. Sultan of the Turks.

—

Feast of the Visitation of the Virgin Mary.

The Schism materially contributes to the decline of the Papacy.

1390

The Third Jubilee celebrated. Boniface had ordained that this solemnity should take place once in every thirty-three years, and had fixed this year for the celebration of the Jubilee, which (according to that scheme) had become due in the year 1383.

1391. *MANUEL II. EMPEROR OF CONSTANTINOPLE.*

— University of Ferrara founded.

1392 University of Erfurt founded.

Boniface demands payment of annates, or first fruits, in advance; and then defrauds the purchasers of benefices by bestowing their places upon others.

Call for a Reformation of the Church in its head and members begins to be heard; and the paramount authority of general councils to be asserted.

1394 Disturbances in Germany. The emperor made prisoner by the Bohemian nobles.

— THE SCHISM. — The University of Paris proposes, as a means of accommodation, that both popes should abdicate, or should appoint umpires, or should refer the decision to a general council. Clement however, by his influence with the government, silences the university. But after the death of Clement, the government and university unite in endeavouring to prevent the election of a successor. The cardinals at Avignon, however, elected Peter de Luna, under the title of Benedict XIII., having previously bound him by oath to use his utmost efforts for the restoration of peace, and, if necessary, to abdicate.

— *Precursors of the Reformation.*

† Matthias of Jannow (Magister Parisiensis), Confessor of Charles IV. By preaching and writing he had advocated the cause of vital and internal religion in opposition to mere ceremonies and forms, and had chastised the worldliness and hypocrisy of the clergy and monks. He represented to the emperor the existing need of a Reformation of the Church; and the emperor applied to the pope on the subject. The latter denounced Matthias as a bold heretic — he was banished — and subsequently lived at Prague in a private station.

— Nicholas de Clemangis (Rector of the University of Paris in 1393), publishes his celebrated work *De Ruinâ Ecclesiæ*; exposing the corruptions of the Church, and predicting the Reformation.

1395

Gerson, Chancellor of the University of Paris.

—

* Petition of the Lollards presented to Parliament.

1396

Bajazet defeats Sigismund, King of Poland, at Nicopolis.

—

* Wickliffe's doctrine and propositions condemned by the Council of London.

1398

THE SCHISM. — Benedict having wearied the University of Paris and the French Church by his delays and duplicity, is this year made prisoner in his palace at Avignon, when the French Church renounces its allegiance to him. In 1399 he promises to abdicate, in case of the abdication or death of Boniface.

—

John Huss, Professor of Theology at Prague.

—

University of Angers founded.

1399

* Henry IV. of Lancaster, King of England.

—

White Penitents (Bianchi), a fanatical sect in Italy. Their leader put to death, and the sect dispersed.

END OF
THE
FOUR-
TEENTH
CEN-
TURY.

The chief *theological controversies of this century* were, — that between the Thomists and Scotists, — one concerning the poverty of Christ and his Apostles, — and another relating to the vision of God by disembodied spirits. The superstitious doctrine of Transubstantiation also began to be called in question more boldly and more generally than hitherto.

Large numbers of reputed heretics were persecuted and destroyed by the Inquisition.

Many *new saints* were added to the calendar, and *various superstitions* introduced, during this century.

400

Wenceslaus deposed. ROBERT (Count Palatine) EMPEROR OF GERMANY.

The Medici in Florence. The Visconti in Milan.

Timour (Tamerlane) was hostile to Christianity. But Christians (especially Nestorians) continued to exist in various parts of his empire.

Jerome of Prague labours for the conversion of the remaining pagans of Lithuania; he encounters much opposition. Idolatry not yet extirpated.

1400 *Huss, Confessor to the Queen of Bohemia.*

— * Henry IV. assists the bishops in their measures against the *Lollards*. Statute against them.

— University of Turin founded; also, University of Cracow (revived in 1817).

1401 * William Sawtre, an English priest, burnt for alleged heresy.

1402 Bajazet defeated and made prisoner by Timour. Ottoman and Greek Empires tributary to Timour.

— *Huss, Preacher at the Chapel of Bethlehem. Jerome of Prague* returns from Oxford to Prague, where he propagates Wickliffe's opinions; especially after the arrival of two of Wickliffe's followers from Oxford in 1404.

1403 THE SCHISM. — The French Church renews its obedience to the pope of Avignon.

— University of Würzburg founded (revived in 1589).

In the course of this century, *literature begins to revive*, under the favourable influence of various causes; such as were, — the presence of learned Greek refugees in Italy — the invention of printing — the patronage of the great.

1494 Death of Timour. His empire dismembered and destroyed.

— THE SCHISM.—After the death of Boniface (of Rome) Benedict refuses to abdicate. The Roman cardinals elect Innocent VII.

— * *Wickliffe's doctrines* condemned by the University of Prague, the Bohemians being outvoted by the Bavarians, Saxons, and Poles.

1405 *The Festival of the Holy Trinity* (introduced probably during the twelfth century) *begins to be generally observed.*

The Roman Pope (Innocent VII.) involved in a dispute with Ladislaus, King of Naples.

1406 THE SCHISM.—Upon the death of Innocent, the Roman cardinals elect a pope (Gregory XII.) eighty years of age, hoping by this means to facilitate a termination of the Schism.

— Gerson, Chancellor of the University of Paris, maintains the paramount authority of a general council for the controul, and even deposition, of a pope; and insists upon the necessity of a Reformation of the Church in its head and in its members.

1407 THE SCHISM.—Gregory and Benedict had appointed to meet at Savona for the purpose of a joint abdication. Benedict goes to Savona; Gregory advances only as far as Lucca, and then declares Savona an unfit place for the meeting. No abdication.

1408 * *Wickliffe's doctrines* condemned by the Council of London.

— THE SCHISM.—The Roman cardinals endeavour to compel Gregory to take effectual measures for the abdication; but in vain. Benedict, having exhausted the patience of France, and being threatened with imprisonment, flees to Perpignan. The cardinals of both parties unite in convening a general council, to be held at Pisa in the following year.

1409

GENERAL COUNCIL OF PISA.

Gregory and Benedict refuse to appear. The council deposes both. Then, instead of establishing measures of reformation in the Church, as had been proposed, it proceeds to a new election, and appoints *a third pope, Alexander V.* The new pope dissolves the council, and refers the consideration of reform to a future general council, to be held within three years.

This council consisted of 22 cardinals, 4 patriarchs, 12 archbishops present and 14 represented, 80 bishops present and 102 represented, a large number of abbots and superior clergy, delegates from nearly 20 universities, and from many of the sovereigns of Europe, and upwards of 300 doctors of divinity and canon law.

The Schism increased instead of terminated. Each of the three popes has his adherents, and each excommunicates the others.

— *Huss.*—Sbinco, Archbishop of Prague, accuses Huss at Rome as a follower of Wickliffe. The pope grants a bull authorising him to seize Wickliffe's writings, to put his followers on their trial, and to forbid preaching in private chapels.

— Huss and Jerome, with the Bohemians, obtain an edict from King Wenceslaus, granting to the Bohemians of the University of Prague three votes out of four in all academical transactions. The Germans retire from Prague, and found the University of Leipsic. (The University of Aix also was founded this year.)

At this time, there are said to have been twenty thousand students in the University of Prague (founded in 1348).

1410

University of Valentia founded.

— Alexander V. dies; probably poisoned by Balthassar Cossa, who procures his own election as his successor, under the title of John XXIII.

— *Huss.* — The archbishop of Prague burns Wickliffe's works and some writings of Huss, and forbids Huss to

1411 preach in the Chapel of Bethlehem. Huss remains firm in his profession of the truth so far as he had discovered it; and continues to preach. In 1411 the pope (John XXIII.) condemns and excommunicates Huss; who appeals, à papâ male informato ad papam melius informandum.

— SIGISMUND, EMPEROR OF GERMANY.

— University of St. Andrews founded.

1412 John XXIII. endeavours to conciliate the University of Paris, and convenes a general council at Rome, hoping to establish his authority to the exclusion of his rivals; but in vain.

D'Ailly and Gerson in their writings insist upon the necessity of a general council, entirely free and independent, for a radical Reformation of the Church. The Emperor Sigismund presses the same point.

— The pope's legate, sent with the pallium to the new archbishop of Prague, takes with him a bull for the issue of Indulgences to all who should join a crusade against Ladislaus, King of Naples. *Huss and Jerome protest against the doctrine and sale of Indulgences.*

1413 A fresh bull against Huss — the place of his residence laid under an interdict. *Huss appeals from the judgment of the pope to the judgment of Christ.* About this time he writes his book *De Ecclesiâ*; (in which he erroneously denies the existence of a visible external church, and maintains that the true church is only invisible and spiritual).

Huss quits Prague, and retires to his native village.

— * Several of Wickliffe's writings condemned by the pope in a council at Rome.

— * Henry V. King of England.

1414 Peace between the Pope and the King of Naples.

1414

AND

1415

GENERAL COUNCIL OF CONSTANCE,

for the termination of the Schism, and the extirpation of Heresy.

John wished the council to be considered as a continuation of that of Pisa, in which case it must acknowledge him as pope; but D'Ailly and his supporters carried the motion, that it should be entirely independent and supreme, and in a condition to depose all three popes if necessary. John desired that the council should confine its acts to matters of doctrine and the extirpation of heresy; but it was carried by D'Ailly and his party that the Reformation of the Church in its head and in its members should form a chief subject of the deliberations. John proposed that none but bishops and abbots should have seats and voices in the council, hoping to secure a majority on his side by means of titular bishops and abbots in his train; but the proposal of D'Ailly and his friends prevailed, to the effect that all those who exercised the office of teaching and preaching in the Church should be admitted to vote. Lastly, John desired that the votes should be taken individually, but it was resolved that they should be taken by nations collectively, *i. e.* the deputies of each of the four nations, Germany, Italy, France, and England, should first make decrees by majority of votes in separate assemblies; and then those which had been enacted by the majority of nations should be adopted by the general assembly, and proclaimed as the decrees of the council.

In February, 1415, charges of impiety and profaneness were preferred against John. Abdication being pressed upon him, John escaped from the council, and fled to Shaffhausen. This involved the danger of a dissolution of the council; but the firmness of the emperor and the influence of Gerson prevailed so as to keep it together; and it was resolved, "*that the Council of Constance, as representative of the Church Militant, derives its authority immediately from Christ, and that every one, not excepting the pope, is bound to submit to it in matters relating to faith, to the removal of the schism, and to the Reformation of the Church in*

its head and members." Proceedings were then instituted against John, who was eventually deposed, and made prisoner. Gregory abdicated. Benedict, after some resistance, being deserted by the Spaniards, was deposed, in the thirty-seventh session of the council, A.D. 1417.

The emperor now urged upon the council the necessity of proceeding to make provision for the Reformation of the Church, especially in its head, before electing a new pope. The great majority, however, objected to this course, and were even prepared to denounce the emperor as a favourer of the Hussite heresy (as it was termed), and as denying the necessity for any visible head of the Universal Church. At first Germany and England, but afterwards Germany alone, espoused the cause of the emperor. Sigismund was obliged to yield; and the council proceeded, in the first place, to the *election of a new pope—Martin V.*

Decrees for reformation, partial and imperfect; and some of these afterwards rendered nugatory. It was enacted, that in matters of faith no appeal should be made from the pope, nor any protest against his decision be allowed; contrary to principles established by the Council of Pisa.

No real Reformation effected by this Council.

The pope dissolved the council in its forty-fifth session; and having granted to all its members and their attendants a full absolution for all sins to the hour of their death, on condition of their fasting (or performing some other good works) every Friday throughout two years, he left Constance (May 16. 1418), his horse being led by the emperor and the elector of Brandenburg; 40,000 gentry and clergy following in procession.

Huss summoned to appear before the Council of Constance; arrives at Constance on the 3d of November; made prisoner, notwithstanding the emperor's safe conduct. The emperor orders his liberation; but he is told that, as a layman, he cannot interfere in such matters; and that a promise made to a heretic is not binding.

June 5, 7, 8. — Huss brought before the council. A total recantation of his alleged errors, and absolute submission to the council required, and refused. *Huss condemned as a heretic, degraded, delivered to the secular arm, and BURNT* (July 6.).

Jerome seized in April; brought prisoner to Constance; defended his opinions before the council (May 23.); subscribed to the doctrine of Transubstantiation (July 19.); after a wearisome imprisonment, he recanted all the doctrines attributed to himself, Huss, and Wickliffe, and professed his approval of the condemnation of Huss and his doctrines (September 11.); but he was still detained in prison under the suspicion of his enemies.

(The council rejected forty-five of Wickliffe's propositions as heretical; but *the doctrines of Wickliffe continued to gain ground in England and in Bohemia, tending greatly to pave the way for the Reformation.*)

(The Council of Constance was attended by the emperor and empress, with a train of 1000 followers, — 3 patriarchs, 22 cardinals (including D'Ailly), 20 archbishops, 92 bishops (at first, afterwards more), 124 abbots (each with large attendance), many princes (with large retinues) and ambassadors, 1800 priests, and a still larger number of other clergy, many doctors of divinity and canon law, deputies from several universities (including Gerson, Chancellor of Paris), and a large body of monks.

1414 Ninety-one Flagellants burnt this year by the Inquisition.

— * The followers of Wickliffe (Lollards) severely persecuted in England.

— *Communion in both kinds.* Jacobellus de Misa, friend of Huss, at Prague, insists upon the necessity of receiving the communion in both kinds. Huss declares such administration to be conformable to primitive practice, and desirable; but dissuades from violent measures for obtaining the privilege. Opposition to the Council of Constance,

which had determined that the Lord's supper had been instituted in both kinds, but that the Church possessed authority to order the administration in one kind only; and that all who should not submit to the Church and Council in this respect would deserve to be punished as heretics.

1415

Battle of Agincourt.

1416

(al. 1418.) * Sir John Oldcastle, Lord Cobham, executed for alleged heresy, &c.

—

Jerome of Prague. Fresh charges having been preferred against Jerome, he was brought before the council (May 23. and 26. this year). Here he vindicates the memory of Huss, and formally revokes his timid recantation. Condemned and burnt (May 30.).

1417

War of the Hussites. At Prague the Hussites demand the administration of the communion in both kinds. Some thousands rise in arms under Ziska and Nicholas of Hussinetz, retire to a mountain, and build a town (Tabor), as a place of rendezvous for their party. Thus begins the war of the Hussites.

1419

The Emperor Sigismund, after the death of Wenceslaus, becomes King of Bohemia.

—

† Vincentius Ferrarius (Ferrerri), a Spanish Dominican. (He had preached in Spain, France, and Italy. In 1406 he was in England. He headed several processions of Flagellants, but was dissuaded from the practice by Gerson.)

—

University of Rostock founded.

1420

Treaty of Troyes. Henry V. of England acknowledged heir to the Kingdom of France.

War of the Hussites. The Hussites begin to divide into two parties, the more moderate demanding only the

restoration of the cup to the laity, the translation and exposition of services in the vernacular tongue, improvement of Church discipline, and reducing the revenues of the clergy (*Calixtines, Utraquists*), — others desiring to carry reform to still greater lengths, and to restore apostolical simplicity (*Taborites*).

Study of Theology. — About this time some divines of the University of Paris contended for a reformation of theology, against the scholastic method of teaching. The improvements which they proposed were, however, partial and imperfect; and the erroneous and false views which they themselves entertained contributed, in a great degree, to neutralise their efforts. Among these men were reckoned Peter d'Ailly, Archbishop of Cambray († 1425), Gerson († 1429), Nicholas de Clemangis († cir. 1440.).

1422 * Henry VI. (a minor) King of England. .

The son of Charles VI. of France claims the throne of that kingdom, under the title of Charles VII.

Temporal princes now begin successfully to vindicate their authority against the tyranny and encroachments of the pope.

1423 At Constance the pope had fixed upon this year as the date of the next general council, to be held at Pavia. A council was opened there, but soon afterwards transferred to Sienna; and then dissolved, after the transaction of some unimportant business under the presidency of a papal legate. Next council to be held at Basle (1431).

1424 *War of the Hussites.* † Ziska. Procopius Rasa, General of the Hussites.

1425 † Peter d'Ailly.

1426 University of Louvain founded.

1429 Clement VIII. resigns. Martin V. sole Pope.

END OF THE GREAT WESTERN SCHISM.

1429 Maid of Orleans. Charles VII. King of France, crowned at Rheims.

— † Gerson, Chancellor of the University of Paris (Doctor Venerabilis et Christianissimus).

1430 University of Caen founded.

1431 University of Poitiers founded.

— Rise of the Medici family at Florence (Cosmo de Medici).

— GENERAL COUNCIL OF BASLE,

under the presidency of Cardinal Julianus Cesarini, as pope's legate. The tone of this council appears bold and independent. The pope, under certain pretexts, endeavours to suspend its proceedings, and to cause it to postpone its sessions until it should re-assemble at Bologna, after the lapse of a year and a half. The council resists the attempt, and asserts its superiority over the pope. Fruitless negotiations take place, until at length the pope dissolves the council by a bull in 1437. The council resists for some time; but the German princes fearing a new schism, and the pope having been obliged by worse troubles at Rome to flee to Florence, the matter is adjusted. The bull revoked; but proceedings of the council suspended for a time.

In 1434 the council passes various decrees adapted to limit the power of the pope, and to promote the reformation of the Church. The pope finds fault with these proceedings. In 1437 he convenes a new general council at Ferrara. The legate quits Basle; but the Council of Basle continues its sessions after the opening of the pope's council, and suspends the pope.

The two general councils excommunicate each other; and *as the former schism had weakened the power of the popes, this destroyed the influence of general councils.*

1431 The Feast of the Immaculate Conception was confirmed by the Council of Basle.

1433 University of Florence founded.

— *The Council of Basle* negotiates with *the Hussites*. Three hundred deputies of that party at Basle (January 9.). Disputation of fifty days.. Council at length assents to the four articles of the Calixtines, with certain modifications and restrictions. The Taborites refuse to acquiesce.

1434 Calixtines unite with the Romanists against the Taborites, who are entirely defeated (May 30.) near Prague.

— Phil. M. Visconti, of Milan, opposed to the Pope.

The strict Franciscans now compose a separate order of the *Hermits of St. Francis*, or *Minimi*. (Confirmed by papal authority in 1474).

1436 Breach of faith, on the part of the pope and emperor, with the Calixtines, leads to fresh disturbances in Bohemia.

1438 ALBERT OF AUSTRIA, EMPEROR OF GERMANY.

— The Pragmatic Sanction established in France.

The pope opened his council at Ferrara in 1438; transferred it to Florence in 1439; and thence to Rome in 1442.

The Greek Emperor, John VII. (Palæologus), accompanied by many Greek prelates, attends the councils at Ferrara and Florence, with a view to the union of the Greek and Latin Churches. Greeks differ among themselves. Marcus Eugenicus, Bishop of Ephesus, contends for strict Greek orthodoxy against Bessarion, Bishop of Nicæa, who favours the emperor's proposals. Articles of union, however, were completed (1439); but, the strict Greek orthodox persevering in their opposition, the union did not take effect. From this time however, and especially

after the capture of Constantinople, the Latinising party in the Greek Church increased.

- 1439 The German princes resolve to adopt the decrees of the Council of Basle, so far as they do not affect the pope's person. The council (25th of June, 1439) deposes Eugenius as a disturber of the peace, a heretic, and perjured. Felix V. appointed to succeed. This appointment recognised by only a few universities and towns, and the council unable to maintain its position. Many of its adherents, including Æneas Sylvius Piccolomini, go over to the opposite party.

The Council of Basle continued to lose its influence. In 1448 it removed to Lausanne; and here dissolved, in 1449, having recognised Nicholas V. as pope.

— The *doctrine of Purgatory* declared to be an article of faith by the Council of Florence.

- 1440 **FREDERICK III. OF AUSTRIA, EMPEROR OF GERMANY.**
(A weak emperor, devoted to the interests of the Papal See.)
-

- 1441 † Nicholas de Clemangis (Doctor Theologus).
University of Bordeaux, and * Eton College, founded.
INVENTION OF THE ART OF PRINTING.
-

- 1444 Battle of Varna. Ladislaus, King of Hungary and Poland, defeated and slain by the Turks under Amurath II.
-

- 1445 Eugenius deposes the archbishops of Cologne and Treves on account of their adherence to Felix. The deposed bishops were also electors of Germany; hence the act of Eugenius appeared as an attack upon the dignity of the empire and the liberties of the German Church. In the following year (1446), the body of electors, assembled at Frankfort-on-the-Maine, resolved to demand from the pope

a declaration securing the liberties of their national church, a recognition of the decrees of Constance and Basle concerning the authority of general councils, restoration of the deposed archbishops, and the assembling of a council in Germany. They resolve, in case of the pope's refusal, to declare for Felix. Eugenius at first threatened resistance; but at length, by the mediation of Æneas Sylvius, who modified the demands of the electors, the pope complied, and the whole German Church submitted to Eugenius shortly before his death (1447).

University of Catania founded.

1446 * The English have now lost all their possessions in France, except Calais.

1447 The electors of Germany, at Aschaffenberg, resolved that, for the security of the liberties of the German Church, its relation to the pope should be defined by a diet at Nuremberg. But, in 1448, the emperor, on behalf of the German nation, concluded a CONCORDAT with the pope at VIENNA, favourable to papal interests, by the influence of Æneas Sylvius, Bishop of Trieste.

1448 *CONSTANTINE XI. (PALÆOLOGUS) EMPEROR OF CONSTANTINOPLE.*

1450 * University of Glasgow founded.

The pope prohibits the compulsory baptism of Jews in Sicily; but commands them to hear sermons four times a year, under pain of capital punishment.

— *The Jubilee* was celebrated at Rome this year, according to the constitution of Clement VI.

— to 1466. Francis Sforza, Duke of Milan.

1453 Constantinople taken by the Turks under Mahomet II.

END OF THE EASTERN OR GREEK EMPIRE.

1454

* *End of English Government in France.*

—

University of Trèves founded.

—

† Alphonso Tostatus (Commentary on Scripture).

About this time, the study of classical antiquity revives in Italy.

1456

Universities of Greifswald and Freiburg founded.

—

* Civil wars in England between the Houses of York and Lancaster.

—

The pope (Calixtus) endeavours in vain to promote a Crusade against the Turks.

—

The electors of Germany demand some security of the liberties of the national church, similar to the Pragmatic Sanction obtained by France in 1438, as the condition of their recognising Calixtus as pope. But the emperor, convinced by Æneas Sylvius of the identity of the imperial and papal interests, acknowledges Calixtus (1456) without further hesitation. The protestation of the electors tended to encourage some men to raise their voices against the (pretended) divine authority, and the necessity, of papal government.

—

The Feast of the Transfiguration made general in the Western Church. (This was generally observed, as a high festival, in the Greek Church, as early as the sixth century; introduced into the West before the close of the eighth).

1457

Formation of *the Church of the Bohemian (and Moravian) Brethren* (Unitas Fratrum), from the remnant of the Hussites.

1458

By the abilities and energy of Æneas Sylvius as pope (*Pius II.*), the *Papacy* obtains a *temporary revival* of its influence. The two leading objects of this pontiff were, the promotion of a Crusade against the Turks, and the preservation of the absolute supremacy of the Papal See, in opposition to the innovating spirit of the age.

1458 * Reginald Pecock, Bishop of Chichester, deposed, on account of alleged errors, &c. *i. e.* opinions nearly in accordance with those of Wickliffe.

1459 At the General Council of Mantua, Pius fails in his attempts to set on foot a Crusade. He procures *a prohibition of all appeals from the pope to a general council*; and the condemnation of the principles of Constance and Basle on this head as heretical.

1460 Appeals by German princes from the pope to a general council followed by excommunication and defeat.

— University of Basle founded.

1461 * Edward IV. King of England.

— Louis XI. King of France.

1462 Ivan Basilowitz the Great, Grand Duke of Russia, founder of the independence of the Russian Empire.

— Controversy concerning the honour due to the blood of Christ apart from his body.

— After various disputes and accommodations with the Calixtines, the pope finally refuses to confirm the compact of Basle. The Calixtines henceforth a private party, or sect, until the sixteenth century.

1463 Pius II. explicitly retracts his former liberal principles and writings.

1463 University of Bourges founded.

1464 † Nicholas de Cusa. A strenuous supporter of ecclesiastical tradition, to the disparagement of Scripture. An opponent of the scholastic system, in his treatise *De Doctâ Ignorantiâ*.

1465 † Laurentius Valla (*Annotations on the New Testament*).

(1464-9.) Pietro de Medici, at Florence.

1466 Diet of Nuremburg.

1454

* *End of English Government in France*. As violent

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The Brethren

A, meekness, and

University of Trèves for

† Alphonso Tostatus (Comment

About this time, the study of

Amsterdam.

in Italy.

Lucca, at Florence.

1456

Universities of Greifswald

IV.) became infamous by

policy against the House of Medici,

* Civil wars in England. Policy of ill-fame at Rome for the sake
and Lancaster.

The pope † Thomas à Kempis.

Crusade against Patriarch of Constantinople, afterwards

Cardinal (Defender of Latin tenets).

The University of Ingolstadt founded.

the University of Saragossa founded.

Order of the Hermits of St. Francis (Minimi) esta-
blished by papal authority.1475 Paul II. (in 1470) having finally ordained that the
Jubilee should be celebrated every twenty-five years, it
became due this year, but failed to attract to Rome so
great a concourse as formerly.* In England, various individuals were burnt for
heresy, from time to time.

1477

A German translation of the Bible, from the Vulgate;
badly executed.Universities of Mentz, Tübingen, and Upsal, founded.
(Mentz revived, 1784.)

1479

University of Copenhagen founded.

Union of Arragon and Castile. Ferdinand II. (1479
—1516); and Isabella (1504).*Precursors of the Reformation.*—John Burchard (of
Wesel) having opposed many prevalent errors, especially

those relating to Indulgences, brought to trial by the archbishop of Mentz. He consents to modify his statements; but his writings are burnt, and himself condemned to perpetual confinement in a monastery, where (1482).

of the Italian wars between France, Naples, and Venice.

During these contests, the popes form alliances sometimes with one of the opposite parties, and sometimes with the other.

ESTABLISHMENT OF THE INQUISITION IN SPAIN.

1481 Celebration of the first Auto-da-Fe in Spain.

1482 Bonaventura canonized.

— Æcolampadius born.

1483 Martin Luther born, at Eisleben.

— to 1498. Charles VIII. King of France.

— * Edward V. and afterwards Richard III. King of England.

1484 Ulrich Zwingli born.

1485 * Henry VII. (Tudor) King of England.

His marriage with the daughter of Edward IV. puts an end to the civil wars.

1486 † George of Trapezond (Latin translator of the Greek Fathers).

— to 1489. Independence of Switzerland.

1487 Crusade against the Waldenses, encouraged by the promise of a plenary indulgence from the pope.

1489 † John Wessel, Professor of Theology at Heidelberg, Colonne, Lyons, Paris, and lastly at Groningen.

He had maintained publicly that *the Bible is the only*

infallible source of Christian knowledge, and had taught the doctrines of *repentance and justification* in a manner opposed to the errors of the dominant church.

1490 Another German translation of the Bible, from the Vulgate.

1492 Capture of Granada by Ferdinand and Isabella.
End of the Saracen Empire in Spain.

— Columbus discovers America.

— During the late pontificates, the corruption and profligacy of the court of Rome had risen to an enormous height. This year, the profligate and abandoned Cardinal Borgia, having purchased the votes of the college, was made pope, under the title of *Alexander VI.* His whole pontificate was signalised by disgraceful vices, his leading aim throughout being to enrich his (illegitimate) children, especially the dissolute Cæsar Borgia. For this object perfidy and poison were continually employed.

1493 MAXIMILIAN I. EMPEROR OF GERMANY.

1494 Expedition of Charles VIII. of France into Italy.
Italian wars until 1559.

— Monasteries belonging to Dominicans now amount to 4143.

— † John Picus of Mirandola.

1495 † Gabriel Biel.

The Jews in Spain and Portugal compelled to embrace the profession of Christianity. In Portugal, their children (under fourteen years of age) are instructed in Christian doctrine. In Granada, Ximenes causes several thousand Mohammedans to be baptized without instruction.

THE POWER OF THE ROMAN SEE IS NOW VERY MUCH
IMPAIRED.

Scandalous profligacy, avarice, and cruelty of Pope Alexander VI. and his family.

1497 Melanchthon born.

1498 Vasco de Gama discovers a new passage to India by the Cape of Good Hope.

— Louis XII. King of France.

— *Precursors of the Reformation.* — Jerome Savonarola, a Dominican, who had for some time past preached scriptural doctrines at Florence with great effect, accused of heresy, condemned, tortured, and burnt.

1499 University of Alcala (Complutum) founded.
— († Marsilius Ficinus, a Platonist.)

END OF
THE
FIF-
TEENTH
CEN-
TURY.

During this century, the labours of various witnesses of truth had succeeded to a certain extent in correcting prevalent errors respecting, — the authority of Scripture as the rule of faith ; justification and good works ; absolution and indulgence ; invocation of saints, and the use of images ; the nature of the eucharist.

The preaching of God's word had, for a long time past, been obscured by false philosophy and pretended learning, and debased by an admixture of legends and fables.

Many new saints were added to the calendar during this century.

General corruption of morals continues to prevail.

Christianity makes little progress in the newly discovered regions of Western Africa and America. Laudable efforts of the Spanish Bishop, Bartholomew de las Casas, almost fruitless. Low state of religion among the conquerors, and the cruelties which they exercised, contributed mainly to this result.

1500 New Persian dynasty founded by Ismael Sophi.

1501 Martin Luther enters the University of Erfurt.

1502 University of Wittemberg founded.

Revival of Literature and the study of the Classics in Germany.

1503 Sodalitas Literaria Rhenana.

— Naples under the power of Spain.

— The pope (Alexander) killed by accidentally taking poison, which he had caused to be prepared for one of his cardinals.

Before the election of a new pope, the cardinals took an oath, to the effect that a general council should be holden within two years. And the same oath was taken by Julius after his election.

Julius was constantly involved in wars or political intrigues, undertaken for the promotion of his ambitious designs.

At the beginning of this century, the Moravian Brethren possess two hundred places of worship.

1505 *Martin Luther* enters an Augustinian monastery at Erfurt. He studies the Bible and writings of Augustin; becomes convinced of the inutility of ascetic exercises for the attainment of holiness, and learns to look for salvation by simple, humble, and devoted faith in Christ. In these pursuits he is supported by a brother monk, and by Staupitz, the general vicar of his order.

The animating and invincible principle of the REFORMATION — the Scriptural truth of JUSTIFICATION BY FREE GRACE THROUGH FAITH IN CHRIST ALONE — begins to come into operation.

1506 University of Frankfort-on-the-Oder founded.

— Building of St. Peter's Church at Rome begun (completed in 1614).

1508 League of Cambray. The pope, the emperor, and the king of France, combine against Venice.

— *Luther appointed Professor of Philosophy in the University of Wittemberg.*

1509 * Henry VIII. King of England.

— * Cardinal Wolsey in favour with Henry VIII. and very powerful in England.

— The Knights of St. John (Hospitalers) settled in Malta.

— *Luther appointed Preacher at Wittemberg.*

— Erasmus in Oxford.

1510 *Luther goes to Rome on a deputation from his order. He is shocked by the corruption in discipline and morals prevalent at the papal court; and more deeply than ever impressed with this great truth,— “The just shall live by faith.”*

— The pope, having continually delayed the convening of a promised council, the king of France, and afterwards the emperor Maximilian, press for the fulfilment of the pledge given, and threaten to enforce it. The emperor afterwards sides with the pope.

1511 This year a *general council* convened at *Pisa* by the influence of France, takes measures against the pope. Council thinly attended; transferred to Milan, thence to Asti, thence to Lyons, and dissolved next year without effect.

The pope himself takes the field against France: lays the kingdom under an interdict.

1512 The pope at length convenes a general council at Rome (Lateran).

— Luther created a Doctor in Divinity. *He disentangles himself more and more from the scholastic system; proclaims an unusual amount of scriptural truth in his sermons, and in his lectures on the Bible and Augustin.*

1513 The celebrated Cardinal, John Medici, made Pope — LEO X.: naturally kind and benevolent, but luxurious and fond of pomp; distinguished by his refined taste, and

and his patronage of arts and literature ; but without due religious sentiment, and immoderate in his extortion for the sake of supporting his prodigal expenses.

- 1513 * In England a question is keenly agitated concerning the subjection of ecclesiastics to the common courts of law.

— Reuchlin, having opposed a plan for the burning of Jewish books, is accused of heresy. He appeals to the pope, who decides in his favour.

- 1514 Melanchthon takes part with Reuchlin against the theologians of Cologne.

— * In England fresh acrimony is given to the controversy concerning ecclesiastical exemptions.

- 1515 Louis XII. of France dies, without having been able to accomplish his designs against the Papacy (*Perdam Babylonis nomen*).

Francis I. King of France.

- 1516 Francis concludes a CONCORDAT with Leo, repealing the Pragmatic Sanction.

— Charles I. King of Spain, Naples, Sicily, and the Netherlands.

— Erasmus publishes an edition of the Greek Testament with a Latin translation — an improvement upon the Vulgate — and notes.

The monks oppose the growing taste for literature, and Reuchlin. Their ignorance exposed by Reuchlin's friends in the satirical *Epistolæ Obscurorum Virorum*.

- 1517 Syria and Egypt in the power of the Turks (Selim I. Sultan, 1512).

— Christianity introduced into Spanish America.

LIST OF POPES, PATRIARCHS, AND ARCHBISHOPS OF
CANTERBURY, FROM THE YEAR 1073 TO 1513.

- | | |
|---------------------------------|--------------------------------------|
| 1073. GREGORY VII. | 1156. <i>Lucas Chrysoberges.</i> |
| 1075. <i>Comus I.</i> | 1159. ALEXANDER III. } rival |
| 1080. CLEMENT III. | VICTOR IV. } Popes. |
| Antipope. | — <i>Michael III.</i> |
| 1081. <i>Eustratus Garidas.</i> | 1162. * T. Becket. |
| 1084. <i>Nicholas III.</i> | 1164. PASCHAL III. |
| 1085. VICTOR III. | in place of VICTOR IV. |
| 1088. URBAN II. | 1168. CALIXTUS III. |
| 1093. * Anselm. | in place of PASCHAL III. |
| 1099. PASCHAL II. | 1171. * Richard. |
| 1111. <i>John IX.</i> | 1177. <i>Chariton.</i> |
| 1114. * Rodolph. | 1178. <i>Theodosius Borradiotes.</i> |
| 1118. GELASIUS II. | 1181. LUCIUS III. |
| GREGORY VIII. | 1183. <i>Basil II.</i> |
| Antipope. | 1184. * Baldwin. |
| 1119. CALIXTUS II. | 1185. URBAN III. |
| 1122. * W. Corbeil. | 1186. <i>Nicetas II.</i> |
| 1124. HONORIUS II. | 1187. GREGORY VIII. |
| 1130. Two popes elected: — | — CLEMENT III. |
| INNOCENT II. | 1190. <i>Leontius Thootocites.</i> |
| ANACLETUS II. | 1191. CELESTIN III. |
| 1134. <i>Leo Stypiota.</i> | — <i>Dositheus.</i> |
| 1137. VICTOR III. | — * Reginald Fitz-Jocelin. |
| succeeds ANACLETUS. | 1193. <i>George II. Xiphilin.</i> |
| 1138. INNOCENT II. | — * Hubert Walter. |
| sole Pope. | 1198. INNOCENT III. |
| — * Theobald. | — <i>John X.</i> |
| 1143. CELESTIN II. | N.B. Latin Patriarchs at Constan- |
| — <i>Michael II.</i> | tinople. |
| 1144. LUCIUS II. | 1206. <i>Michael IV.</i> |
| 1145. EUGENIUS III. | 1207. * Stephen Langton. |
| 1146. <i>Comus II.</i> | 1213. <i>Theodore III.</i> |
| 1147. <i>Nicholas IV.</i> | 1215. <i>Maximus I.</i> |
| 1151. <i>Theodore II.</i> | — <i>Manuel I.</i> |
| 1153. ANASTASIUS IV. | 1216. <i>Honorius III.</i> |
| 1154. ADRIAN IV. | 1221. <i>Germanus II.</i> |
| — <i>Constantine IV.</i> | |

1227. GREGORY IX.
 1229. * R. Wethershed.
 1234. * Edmund.
 1240. *Methodius II.*
 See of Constantinople vacant.
 1241. CELESTIN IV.
 (eighteen days). Interregnum of
 twenty months.
 1243. INNOCENT IV.
 1244. *Manuel II.*
 1245. * Boniface.
 1254. ALEXANDER IV.
 1255. *Arsenius I.*
 1260. *Nicephorus II.*
 1261. URBAN IV.
 1265. CLEMENT IV.
 1266. *Germanus III.*
 1267. *Joseph I.*
 1268. † CLEMENT IV.
 No pope until 1271.
 1271. GREGORY X.
 1272. * Robert Kilwardy.
 1274. *John Beccus* or *Veccus*,
 Joseph deposed.
 1276. INNOCENT V.
 — ADRIAN V.
 — JOHN XXI. (or XX.)
 1277. NICHOLAS III.
 1278. * J. Peckham.
 1281. MARTIN IV.
 1282. *Joseph I.*
 restored.
 1283. *Gregory II.*
 1285. HONORIUS IV.
 1288. NICHOLAS IV.
 1289. *Athanasius I.*
 1292. See of Rome vacant, until
 1294.
 1293. *John XII.*
 Athanasius deposed.
 1294. After CELESTIN V. BONI-
 FACE VII.
 — * Robert Winchelsey.
 1303. BENEDICT XI.
 — *Athanasius*,
 restored.
 Roman See vacant.
1305. CLEMENT V.
 1311. *Nippon I.*
 1313. * Walter Raynold.
 1316. JOHN XXII. (XXI.)
 — *John XIII.*
 1320. *Gerasimus I.*
 See of Constantinople vacant.
 1323. *Isaiah.*
 1328. * Simon Mephram.
 1333. *John XIV.*
 — * John Strafford.
 1334. BENEDICT XII.
 1342. CLEMENT VI.
 1347. *Isidore I.*
 1349. * Thomas Bradwardine.
 — * Simon Islip.
 1350. *Callistus I.*
 1352. INNOCENT VI.
 1354. *Philotheus*,
 Callistus deposed.
 1355. *Callistus*,
 restored.
 1362. URBAN V.
 — *Philotheus*,
 restored.
 1366. * Simon Langham.
 1368. * William Wittlessey.
 1370. GREGORY XI.
 1375. * Simon Sudbury.
 1376. *Macarius.*
 1378. URBAN VI. (Rome) and
 CLEMENT VII. (Avignon).
 1379. *Nilus.*
 1381. * William Courteney.
 1387. *Antonius IV.*
 1389. BONIFACE IX. (Rome).
 1394. BENEDICT XII. (Avignon).
 1396. *Callistus II.*
 — * Thomas Arundel.
 1398. *Matthew I.*
 1404. INNOCENT VII. (Rome).
 1406. GREGORY XII. (Rome).
 1409. GREGORY XII. } deposed.
 BENEDICT XIII. }

1409. ALEXANDER V.
 elected by the Council of Pisa.
 — (*Three Popes at one time.*)
 1410. JOHN XXIII. (XXII.)
 in the room of ALEXANDER V.
 — *Euthymius II.*
 1414. * Henry Chicheley.
 1415. GREGORY abdicates. JOHN
 XXIII. (XXII.) deposed.
 1416. *Joseph II.*
 1417. MARTIN V. (Rome).
 1424. CLEMENT VIII. (Avignon.)
 1429. CLEMENT VIII. resigns.
 MARTIN V. sole Pope.
 1431. EUGENIUS IV.
 1440. *Metrophanes II.*
 See of Constantinople vacant.
 1443. * John Stafford.
 1445. *Gregory III.*
 1447. NICHOLAS V.
 See of Constantinople vacant.
 1452. * J. Kemp.
 1453. *Gennadius II.*
 1454. * Thomas Bouchier.

1455. CALIXTUS III.
 1457. *Isidore II.*
 1458. PIUS II.
 — *Jehosaphat I.*
 N.B. Great confusion in the See of
 Constantinople during the remainder of
 this century. The following are the
 names of the Patriarchs; dates of succe-
 sion uncertain. —
 Mark I. Maximus II.
 Simeon. Niphon II
 Dionysius I. Maximus III.
 Mark II. Joachim.
 Raphael I. Pachomius I. († 1513).
 1464. PAUL II.
 1471. SIXTUS IV.
 1484. INNOCENT VIII.
 1486. * John Morton.
 1492. ALEXANDER VI.
 1501. * Henry Dean.
 1503. PIUS III.
 — JULIUS II.
 — * William Warham.
 1513. LEO X.
 — *Theoleptus I.*

COUNCILS FROM THE YEAR 1073 TO 1512.

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| 1073. Erford. Rouen. Poi-
tiers. | 1084. Rome (under Clement).
— Rome (under Gregory;
mutual excommunica-
tion and deposition). |
| 1074. Poitiers. Rome. Rouen.
Paris. | 1085. Rome (under Clement).
— Quedlinburg (by Gregory's
party). |
| 1075. Rome.
— * England.
— Spalatro (on discipline). | — Mentz (in favour of Cle-
ment). |
| 1076. Worms. Rome. * Win-
chester. | 1087. Capua. Benevento. |
| 1076, 1077. Dijon. Autun. | 1089. Rome (under Urban). |
| 1078. Rome. Poitiers. * London. | 1090. Toulouse. |
| 1079. Rome. Toulouse. Utrecht. | 1091. Leon, in Spain. |
| 1080. Rome.
— Several in France and Ger-
many. | 1092. Soissons. Etampes. Sza-
bolchs. |

1093. Rheims.
 — * Canterbury.
 1094. Constance.
 — Autun (against Philip's marriage).
 — Rheims (in favour of Philip's marriage).
 — * Rockingham Castle.
 1095. Placentia. Clermont. * England.
 1096. Rouen. Tours.
 — Nimes.
 1097. * Ireland.
 1098. Rome. Bari.
 1099. Rome (on discipline).
 1100. * Lambeth. Poitiers.
 1102. Rome.
 1103. * London. Milan.
 1104. Rome. Troyes. Paris.
 1105. Rome. Quedlinburg.
 Rheims. Florence.
 1106. Poitiers.
 1107. Troyes. * London.
 1108. * London (on discipline).
 — Benevento.
 1110. Rome. Clermont. Toulouse.
 1111. Rome (Lateran).
 1112. Rome (Lateran).
 — Vienne.
 — Jerusalem.
 1114. * Windsor.
 — Leon. Compostello (on discipline).
 1115. Soissons. Rheims. Cologne.
 1116. Rome (Lateran).
 — * Salisbury. Dijon.
 1117. Milan. Benevento.
 1118. Capua. Rouen. Vienne.
 1119. Cologne. Toulouse.
 Rheims.
 1122. Soissons. Worms.
 1123. LATERAN I.—THE NINTH GENERAL. (On discipline.)
 1124. Several in France.
 1125. * Westminster (on discipline).
 1127. * Westminster (reformation of manners).
 1128. Troyes. Rouen.
 1129. * London.
 1131. Rheims.
 1134. Pisa (under Innocent ; against Anacletus).
 1136. * London. * Northampton.
 1138. * London (on discipline).
 1139. LATERAN II. — THE TENTH GENERAL. (Reunion of the Church.)
 — * Winchester.
 1140. Constantinople.
 — Sens (against the opinions of Abelard).
 1141. * Winchester. Antioch.
 * Westminster.
 1142. * London.
 1143. Constantinople (Bogomili condemned).
 — Jerusalem (concerning the tenets of the Armenians).
 1144. Constantinople (against Niphon).
 — Rome.
 1145. Bourges (Crusade).
 1146. Vezelai (Crusade).
 1147. Constantinople. Paris.
 Treves.
 1148. Rheims. Bamberg. (Matters of faith).
 1151. * London (on discipline).
 1152. * Ireland.
 1153. Worms. Constance.
 1154. * London.
 1157. Kiev. Constantinople.
 Rheims.
 1159. Mentz.
 1160. Pavia. Anagni. * Oxford.
 1161. Toulouse. Lodi. Beauvais.
 1162. * Westminster.
 1163. Tours (on discipline).

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| 1164. * Clarendon. Rheims.
* Northampton. | 1212. * Northampton. Paris. |
| 1165. Aix-la-Chapelle. | 1213. * St. Alban's. |
| 1166. Constantinople (doctrine
and discipline). | 1215. LATERAN IV. — THE
TWELFTH GENERAL.
(Doctrine and discipline). |
| — * London. | 1216. * Bristol. |
| 1169. Kiev. | 1222. * Oxford |
| 1170. Constantinople. | — Sleswic (celibacy of clergy). |
| 1171. * Armagh. * Cashel. | — Constantinople. |
| 1172. Avranches. | 1223. Rouen. Paris. |
| 1173. * Westminster. | 1224. Montpellier. |
| 1175. * London (on discipline). | 1225. Paris. Melun. Bourges. |
| 1176. * Northampton. * London. | Mentz. |
| 1177. * Northampton. | 1226. * Westminster. Paris. |
| — Conference at Tarsus (for
re-union of the Arme-
nians and Greeks). | 1226. Cremona. |
| 1179. LATERAN III.—THE ELE-
VENTH GENERAL. (On
discipline). | — * Scotland (on discipline). |
| 1180. Tarragona. | 1227. Treves. Narbonne. Rome. |
| 1182. Limoges (on discipline). | 1228. Rome. |
| 1184. Verona (against heretics,
&c.). | 1229. Paris. Lerida. * West-
minster. Toulouse. |
| 1185. Paris. * London. | 1230. Tarragona. |
| 1186. * Ireland (reformation of
the clergy). | 1231. Rouen. Castle Gontier. |
| 1188. Several councils for the
promotion of Crusades. | 1232. Nicæa. * London. |
| 1189. Rouen (on discipline. | 1233. Several in France. |
| 1190. Narbonne (Waldenses con-
demned). | — Mentz (against Stedin-
gians). |
| 1193. * Canterbury. | 1234. Beziers. Arles. |
| 1195. * York. | 1235. Narbonne. Rheims. Com-
piègne. Senlis. |
| 1196. Paris. | 1236. Tours (in favour of Jews). |
| 1197. Lanciski, in Poland (against
marriage of the clergy). | 1237. Lerida. * London. |
| 1199. Dijon. | 1238. Cognac. * London. Treves. |
| 1200. Vienne. * London. | 1239. Tarragona. Tours. St.
Quentin. Sens. |
| 1201. Soissons. * Perth. | 1241. * Oxford. |
| 1205. Arles. | 1242. Tarragona. |
| 1206. * Lambeth (on discipline). | 1244. Tarragona. * London. |
| 1209. Avignon (on discipline). | 1245. LYONS. — THE THIR-
TEENTH GENERAL. (Em-
peror Frederic deposed.) |
| 1210. Paris. Rome. | 1246. Beziers. Fritzlar. Lerida.
* London. |
| 1211. Narbonne. Arles. | 1247. Tarragona. |
| | 1248. Tarragona. Paris. Breslau.
Valence. |

1253. Tarragona. Ravenna.
 1254. Castle Gontier.
 1255. * London. Albi. Bordeaux.
 1256. Paris. Sens.
 1257. * London.
 1258. * Merton.
 1259. Mentz (on discipline).
 1260. Cognac (on discipline).
 1260. Cologne.
 1261. Arles. Cologne. Paris.
 * London. Mentz.
 1262. * Ireland. Cognac.
 1263. Paris.
 1264. Nantes. Paris. Bologna.
 1265. (or 1266.) * Northampton.
 1266. Bremen.
 1267. Vienna.
 1268. Breslau. * London. Castle Gontier.
 1269. Sens (on discipline).
 1270. Compiègne (Church property).
 — Avignon.
 1274. LYONS. — THE FOURTEENTH GENERAL.
 1275. Arles (on discipline).
 — Constantinople.
 1276. Bourges.
 1277. Constantinople (concerning the union of the Greek and Roman Churches).
 1279. Beziers. Avignon. (Ecclesiastical privileges and property.)
 — * Reading.
 1280. Bourges. Constantinople.
 1281. Cologne. Salzburg. Lambeth.
 1281. Paris.
 1282. * London. Tarragona. Avignon. Tours. Aquileia.
 1283. Constantinople.
 1285. Constantinople.
 1286. * London. Ravenna. Maçon. Bourges.
 1287. * Exeter. Milan. Salzburg.
 1291. Salzburg. Milan. * London.
 1292. Tarragona. Bremen.
 * Chichester. Aschaffenburg.
 1294. Saumur. Tarragona.
 1297. * London. Constantinople.
 1299. Rouen (on discipline).
 1300. * Canterbury. * Merton.
 1301. Melun (on discipline).
 — Rheims.
 1302. Paris. Rheims. Rome.
 1303. Paris. Nogaro. Cambray.
 1305. Tarragona. * London.
 1307. Aquileia. Cologne. Tarragona. Sisa, in Armenia Minor.
 1309—1311. Presburg. Mentz. Cologne (against concubinage of the clergy). Ravenna. Paris. Mentz. * London. Salamanca (concerning the Templars).
 1311. VIENNE.—THE FIFTEENTH GENERAL. (On doctrine and discipline; order of Templars suppressed.)
 1313. Magdeburg.
 1314. Paris. Ravenna (on discipline).
 1315. Saumur. Nogaro (on discipline).
 1316. Adan, in Armenia.
 1317. Tarragona. Ravenna (on discipline).
 1318. Senlis (Church property).
 — Saragossa.
 1320. Sens. Halle (on discipline).
 1321. * London.

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| 1322. Valladolid. Magdeburg.
Cologne. | 1398. Paris. |
| 1324. Paris. Toledo. | 1401. * London (against Wick-
liffites). |
| 1326. Avignon. Senlis. Marciac. | 1404. Paris. |
| 1329. * London. Compiegne.
Paris. | 1406. Hamburg.
— Paris. |
| 1330. * Lambeth. Kherna, in
Armenia. | 1408. Rheims. * London. Paris.
Perpignan. |
| 1335. Salamanca. Pré (on dis-
cipline). | 1409. Frankfort. * Oxford. Flo-
rence. Pisa. Aquileia. |
| 1336. Bourges. Castle Gontier. | 1410. Salamanca. |
| 1337. Avignon. Treves. | 1412, 1413. Rome. |
| 1339. Toledo. | 1413. * London. |
| 1340. Nicosia, in Cyprus. | 1414 until 1418. CONSTANCE.—
THE SEVENTEENTH
GENERAL. |
| 1341. Constantinople. * Canter-
bury. | 1421. Prague. |
| 1342. Saumur. * London. | 1423. Pavia, and Sienna. Treves. |
| 1343. * London. | 1429. Riga. Paris. Tortosa. |
| 1344. Magdeburg. Noyon. | 1430. Aschaffenburg. |
| 1345. Armenia. Constantinople. | 1431. Nantes. |
| 1347. Paris. Toledo. Constanti-
nople. | 1431. Council of BASLE meets.—
THE EIGHTEENTH GE-
NERAL. (Re-union of
the Greek and Roman
Churches; ecclesiastical
reformation.) |
| 1350. Padua. | 1438. Ferrara. |
| 1351. * Dublin. Beziers. | 1439. Florence.
— Mentz. |
| 1355. Prague. Toledo. | 1440. Bourges. |
| 1356. * London. | 1441. Mentz. |
| 1366. Angers. | 1445. Rouen. |
| 1367. * York. | 1448. Angers. |
| 1368. Upsala. Lavour. | 1449. Lausanne. |
| 1370. Magdeburg. | 1450. Constantinople. |
| 1374. Narbonne. | 1452. Cologne. Magdeburg. |
| 1379. Salamanca. | 1453. * Cashel. |
| 1382. * London. * Oxford
(against the Wickliffites,
or Lollards). | 1454. * Canterbury. |
| 1383. Cambray. | 1455 Aschaffenburg. Soissons. |
| 1386. Salzburg (on discipline). | 1457. Avignon. |
| 1387. Mentz. | 1473. Madrid. Toledo. |
| 1388. Valentia. Palermo. | 1485. Sens. |
| 1390. Cologne. | 1486. * London. |
| 1391. * London. | 1490. Salzburg. |
| 1392. Prague. | |
| 1395. Paris. | |
| 1397. * London (against Wick-
liffites). | |

330 FROM THE ACCESSION OF GREGORY VII. ETC. (*Period V.*)

1492. Moscow.

1494. Nitra, in Hungary.

1503. Moscow.

1510. Orleans. Tours.

1511. Pisa (by the cardinals and
king of France against

the pope), transferred
to Milan, thence to
Lyons.

1512. Lateran (against the Coun-
cil of Pisa).

END OF THE FIFTH PERIOD.

PERIOD VI.

ERA OF THE REFORMATION.

1517—1555.

1517

(MAXIMILIAN I. EMPEROR OF GERMANY.

* Henry VIII. King of England.

Francis I. King of France.

Charles I. King of Spain.)

— *March 16.*—The *Lateran Council* dissolved in its twelfth session, having condemned the principles maintained by the Councils of Constance and Basle, and established afresh the absolute sovereignty of the pope. But *this triumph of the Papacy was more apparent than real.*

— *Shameless sale of Indulgences in Germany* by Tetzel, a Dominican, under Albert, Elector of Mentz and Archbishop of Magdeburg. *Luther preaches and protests against the evil effects of this traffic*, which had interfered with the exercise of his ministry.

October 31.—Luther publishes *ninety-five Theses*, against abuses connected with the doctrine of Indulgences, and challenges disputants.

No direct opposition to Rome; but fundamental principles asserted concerning repentance, pardon, and sanctification, which form the basis of Christian doctrine as distinguished from the prevalent superstition.

— Erasmus publishes his *Paraphrase on the Epistle to the Romans*.

1518 Another translation of the Scriptures into German, from the Vulgate.

Melanchthon, Professor of Greek at Wittemberg.

Luther addresses a letter to the pope; is *summoned to appear before Cardinal Cajetan, pope's legate, at Augsburg*. Cajetan, after several conferences, persists in demanding nothing less than a recantation: Luther refuses, and appeals *a papa malè informato ad papam melius informandum*.

— Nov. 9.—A bull, confirming the doctrine of Indulgences, and forbidding all persons to dispute against it, under penalty of excommunication.

1519 Death of the emperor Maximilian. Frederic, Elector of Saxony, Regent of the empire. Charles I. King of Spain, elected, under the title of
CHARLES V. EMPEROR OF GERMANY (crowned in 1520).

— January. — *Conference of Luther with Miltitz.*

March 3.—Luther's explanatory letter to the pope, acknowledging his authority, and professing respect for the Romish Church, but absolutely maintaining the doctrine of justification by grace through faith, and the absence of all merit in good works.

— June 27. — *Disputation at Leipsic*, between Eck on the one side, and Carlstadt and Luther on the other. Luther denies divine right of the pope's supremacy. From this time we may date his systematic and growing opposition to the Papacy.

Melanchthon present at this disputation; an impartial account of which he transmits to his friend Œcolampadius, at Basle. Afterwards Melanchthon begins to take part in the controversy.

— *Luther publishes his Commentary on the Epistle to the Galatians.*

— ULRICH ZWINGLE, at Zurich, after a calm and thorough study of Scripture, shocked at the sale of Indulgences by

Bernardin Samson, *appears in the character of a Reformer*, denouncing ecclesiastical abuses, and teaching a purer doctrine than that which prevailed in the dominant church. The Council of Zurich commands all preachers to teach the pure word of God, according to Holy Scripture, and to refrain from human additions.

1520

Increasing jealousy between Spain and France.
Leo attaches himself to the cause of the Emperor.

—

June. — Luther publishes an address to the Emperor and the Christian Nobility of the German nation.

BULL AGAINST LUTHER AND HIS WRITINGS first published in August by Eck.

August. — Luther's treatise, "On the Babylonian Captivity of the Church." In this book, Luther not only exposed the outward abuses of the Church, the system of the Papacy, Monachism, &c., but also denounced the more deeply-seated errors of doctrine, especially Transubstantiation, and other errors connected with the sacraments.

LUTHER NOW DENOUNCES THE PAPACY AS THE KINGDOM OF BABYLON, AND ANTICHRIST.

October. — Conference of Miltitz with Luther, in hope of effecting a reconciliation. Luther's treatise on Christian Liberty, and Letter to the Pope.

December. — Frederick, Elector of Saxony, consults Erasmus respecting the doctrine and proceedings of Luther. Erasmus applauds Luther's good intentions, but laments his want of moderation. "Lutherus," said he, "peccat in duobus; nempe quod tetigit coronam pontificis, et ventres monachorum."

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Some Lutheran preachers in Poland.

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Complutensian Bible of Cardinal Ximenes published.

*END OF THE FIRST PERIOD IN THE HISTORY OF
THE GERMAN REFORMATION.*

- 1521 Soliman II. the Turkish Sultan, captures Belgrade.
Francis Sforza, Duke of Milan.
First war between Charles V. and Francis I.
The pope in alliance with the emperor.
-

— *April.* — LUTHER, BEFORE THE DIET OF WORMS, refuses to retract his doctrine, until convinced of error by proofs from Scripture.

May. — EDICT OF WORMS, commanding the apprehension of Luther, and the destruction of his writings.

Luther conveyed to Wartburg, under the protection of Frederick. Here he begins his *Translation of the Bible into German*; completing that of the New Testament:—a most important work for the interests of religion, and the promotion of real Reformation. Here, also, he matures his opinions concerning the nature and constitution of the Church.

Melanchthon publishes his *Loci Communes*, a systematic exposition of Luther's doctrine.

— * Henry VIII. of England, publishes a Defence of the doctrine of Seven Sacraments, against Luther. In consequence of this, Leo declares the king "Defender of the Faith."

— George, Duke of Saxony, persecutes the followers of Luther.

— *Erasmus* endeavours to pursue a middle course between the Romanists and the friends of Luther. Both parties dissatisfied with him. The Romanists accuse him of being a secret favourer of the opposition made to the Papacy; while the Reformers charge him with lukewarmness. *Hutten* writes against him; *Erasmus* replies.

The principles of Reformation find entrance into Denmark; also into France, where they are condemned by the Sorbonne; and into Transylvania.

Reformation advances in Switzerland.

— *Ignatius Loyola* wounded in battle. During the progress of his cure, he imbibes the principles of religious asceticism.

1521

Erasmus settles at Basle.
University of Geneva founded.

1522

Rhodes captured by the Turks.
Roman Catholic Missions to the East Indies.

— The pope sends Cheregati as his nuncio to the Diet of Nuremberg; demands the fulfilment of the Edict of Worms, and the assistance of the German princes against Luther and his friends. Confesses the existence of abuses and corrupt morals in the Church and court of Rome; and promises to use his utmost efforts for the correction of these disorders. The diet demands the assembling of a general council for the discussion of religious differences, and transmits to Rome a list of grievances.

Disorders at Wittemberg.—Hasty changes in the manner of celebrating divine worship, &c. promoted by Carlstadt. Fanatics of Zwickaw. Luther writes, and then returns to Wittemberg. By his sermons and influence he restores moderation and peace.

September. — *Luther's New Testament published at Wittemberg.*

Luther writes against Henry VIII. of England.

— † John Reuchlin (Capnio). A great promoter of learning, especially of the study of Hebrew.

1523

Knights of St. John obliged to surrender Rhodes to Soliman.

Gustavus Vasa, King of Sweden.

Charles, occupied in the pursuits of ambition, and engaged in war with France and the Turks, pays little regard to the affairs of religion in his empire, except so far as they affect his political interests.

— *Popular misconceptions of Luther's doctrines respecting Christian liberty.* Munzer, at the head of a party of fanatics, inveighs against Luther, and excites the populace to violence. *Insurrection of the Peasants* in Germany begins. Munzer at Mulhausen.

1523 *Public disputation at Zurich*, between Zwingli and the Romanists (Faber of Constance, and others). The council supports Zwingli in preaching the pure word of God, and forbids preachers to advance any thing which may not be proved from Scripture.

Zwingli's "Short and Christian Introduction to the Doctrine of the Gospel."

In Sweden, Gustavus Vasa favours the doctrines of Reformation; and in Denmark they are supported by Frederick.

Reformation had now made progress in *the Netherlands*.

— *Erasmus completes his Paraphrase of the New Testament.*

— A Dutch translation of the Bible.

— Ignatius Loyola undertakes a pilgrimage to Palestine.

1524 Clement engages in the interests of France.

— Reformation makes great progress in *Switzerland*. Many superstitious ceremonies and customs abolished. Oecolampadius at Basle. William Farel. Several cantons oppose the Reformation.

— *Sweden and Denmark* profess the reformed faith. The doctrines of Luther gain ground in Prussia, and are introduced into *Scotland*.

— Luther abandons the monastic life. His monastery is now deserted, and delivered into the hands of the elector.

— *Diet of Nuremberg*, attended by Cardinal Campeggio as pope's legate, promises to carry into effect the Edict of Worms as far as possible, but persists in demanding a general council.

Campeggio endeavours to form a confederacy of German princes in favour of the pope and Church of Rome. At Ratisbon, he brings about a league between several princes and bishops, who bind themselves to support each other in efforts to uphold the Romish doctrines and ceremonies, and in checking the progress of Luther's opinions. *First League of German princes.*

1524 *Beginning of the Sacramental Controversy.* Luther engages in controversy with Carlstadt: Luther maintaining the real corporeal presence of Christ in, with, and under, the elements of the Lord's supper (as fire is in heated iron), *Consubstantiation*; Carlstadt maintaining that the Lord's supper is only a commemoration of our Saviour's sacrifice.

Carlstadt removes to Strasburg. Wolfgang Fabricius Capito and Martin Bucer, two preachers of that place, adopt his sentiments.

— *Erasmus* refutes the allegations of those who had accused him of maintaining a secret understanding with Luther, by publishing a treatise entitled, *Diatribæ de Libero Arbitrio* (of Semipelagian tendency), in opposition to the reformer's sentiments (which were in accordance with the Augustinian scheme of predestination).

— Melanchthon, Professor of Theology at Wittemberg.

— † John Staupitz.

— First Danish translation of the New Testament.

The study of Scripture and Greek literature begin to flourish in England.

— Loyola studies at Barcelona. He reads assiduously Thomas à Kempis's *Imitation of Christ*.

— *Order of Theatines* founded (Clerici Regulares; against heresy).

1525 *Battle of Pavia. Francis in the power of Charles.*

The Pope obliged to take part with Charles.

— Frederic the Wise, Elector of Saxony, died this year. He was succeeded by John, who gave the Reformation decided support.

— A manifesto published, containing *the Claims of the Peasants*. Luther's exhortation to peace. *The insurrection becomes general*. Luther writes *Against the Plundering and Murderous Peasants*. Defeat of the insurgents at Frankenhäusen. Munzer beheaded. End of the revolt.

1525 At Zurich, *the celebration of the Lord's supper is entirely substituted for the pretended sacrifice of the mass.* Use of pictures and images in churches discontinued. Even organs and bells silenced. Attempt to separate spiritual religion, as far as possible, from every thing outward, visible, and sensible.

Zwingle teaches that the Lord's supper is a symbolical commemoration of the one meritorious sacrifice of Christ, agreeing nearly with Carlstadt and Luther's other opponents. John Bugenhagen (Pomeranus), of Wittemberg, defends Luther's doctrine in reply. Œcolampadius, at Basle, advocates similar sentiments. The controversy continues.

— The title of EVANGELICAL first assumed by the Landgrave of Hesse.

Luther marries Catharine de Bora.

Many Lutherans condemned as heretics, and burnt, in various parts of Germany, about this time. Persecution carried on, especially under the auspices of the archduke of Austria, and the dukes of Saxony and Brunswick.

— Luther's treatise, *De Servo Arbitrio*, in answer to Erasmus. Zwingle, *Commentarius De Verâ et Falsâ Religione*. Eck, *Enchiridion Locorum Communium adversus Lutherum*.

— *Order of Capuchins*, a kind of Franciscans, or Minorites, takes its rise.

1526 The pope combines with France, Venice, and Milan, against the emperor (Holy League).

— At Torgau, Philip, Landgrave of Hesse, and John, Elector of Saxony, agree to support each other in the preservation of their rights, and in resisting any attack upon the free exercise of reformed religion in their dominions. In the course of the year, several other princes joined their league at Magdeburg.

October. — *Conference between Romanists and Reformers at Homburg.*

1526 Reformation established in Prussia.

— *Luther's German Liturgy and Order of Divine Worship.*

— Loyola repairs to the University of Complutum. His zeal in religious exercises, and in giving instruction, excites the jealousy of the Inquisition, and exposes him to persecution.

— * Tyndal's English Translation of the New Testament.

— († Pomponazzi, an Aristotelian philosopher.)

1527 *Second War between Charles V. and Francis I.*

Rome plundered, and the pope taken prisoner by the imperial forces. The pope purchases his liberty.

— *January.* — Another conference at Marpurg.

— The landgrave of Hesse and elector of Saxony take arms, upon report of a league between Roman Catholic princes for the extirpation of the reformed religion. Luther and Melanchthon refuse to sanction these proceedings. Existence of the league denied; and the forces disbanded. *This circumstance gave to the work of Reformation too much of a political and aggressive character.*

— Many writings of the Reformers translated and circulated in Italy. Their doctrines met with no inconsiderable acceptance.

— * Henry VIII. of England desires to obtain a divorce from his queen Catharine. Proposals for divorce made to the court of Rome during the detention of Clement.

— Alliance of the seven Roman Catholic cantons of Switzerland.

— The Vatican Library in ruins. University of Marpurg founded.

— † Jerome Emser, R. C.

N.B. From this date, writers of the several different churches will usually be distinguished by capital letters affixed to their names in the obituary, thus, — L. denotes *Lutheran*; R. *Reformed*; R. C. *Roman Catholic*; but members of our own church will be distinguished by the asterisk, which has been used throughout the work as denoting reference to British history.

1528 *Visitation of the Churches in Saxony.* Melanchthon's "Instructions," or "Visitation Articles."

Reformation established in many towns and provinces of Germany and Switzerland (Haller, at Berne; Viret, at Lausanne; Farel, in various parts of Switzerland).

— * Reformation in Scotland begins. Martyrdom of Patrick Hamilton, burnt at St. Andrew's.

— *Sacramental Controversy.* Luther's doctrine of the eucharist condemned by an assembly of Swiss divines at Berne.

— Jerome Aurelian, a Venetian, founds the order of *Somaschi*, a kind of regular clergy.

Loyola repairs to Paris, to study theology.

Order of Capuchins confirmed by Pope Clement VIII.

— The emperor and the elector of Saxony give their sanction to violent measures against the Anabaptists of Germany.

1529 Soliman II. invades Hungary, and advances to Vienna. *Peace of Cambray, between Charles V. and Francis I.*

Clement reconciled to the emperor, who promises to exert himself for suppression of heresy.

Roman Catholic Missions to Japan.

— *The Diet of Spires* decrees that the Edict of Worms should be strictly enforced in all countries where it had been already received, but that where the evangelical doctrines had been adopted, so that they could not be extirpated without commotion, it should be sufficient to prohibit further changes until a general council should be held. The diet also determines to suppress the doctrines of Sacramentarians and Anabaptists, to protect the celebration of mass where desired, and to impose upon preachers the condition that they should preach the Gospel only in the sense approved by the Church. The evangelical princes sent (April 19.) a PROTEST against THIS DECISION, to which they added (April 25.) an APPEAL to the emperor, to a general or national council, and to every impartial Christian judge.

1529

ORIGIN OF THE NAME PROTESTANTS.

The elector of Hesse urges violent measures; Luther and others remonstrate.

The emperor rejects the Protest and Appeal.

Meeting at Smalcald, for the purpose of forming a Protestant confederacy; without effect.

June 29. — The emperor, in a treaty with the pope, undertakes “to bring back the heretics in Germany to their obedience to the Roman See.”

October 1, 2, 3. — *Conference at Marburg*, between the Saxon and Swiss divines. Differences respecting the doctrines of the eucharist continue, but with the understanding that such differences shall not be a bar to union in the common cause of the Gospel.

— *Reformation completed at Basle (Æcolampadius).*

Luther's Catechisms.

— * Trial concerning Henry's divorce before Campeggio, pope's legate in England. Cause transferred to Rome. Fall of Cardinal Wolsey.

— * Cardinal Beaton, Archbishop of St. Andrew's, persecutes the Reformers in Scotland. Violent persecutions in the Low Countries and France.

— Hetzer, L., who denied the divinity of Christ, and attached himself to the Anabaptists, beheaded at Constance for polygamy and adultery.

Various fanatical sects in the Low Countries. Melchior Hofmann, founder of a sect of Anabaptists.

1530

Charles V. crowned by the Pope at Bologna. Last instance of the coronation of a German emperor by the pope.

The Knights of St. John receive a grant of Malta from the emperor.

— *Articles of Torgau* (a statement of the leading articles of Christian faith presented by Luther and his friends to the elector of Saxony at Torgau, before the assembling of the diet).

1530 **DIET OF AUGSBURG.** — *June 25.* Protestants present and read a confession or summary of faith, drawn up by Melanchthon, on the basis of the articles of Torgau, the celebrated **CONFESSION OF AUGSBURG.** *August 13.* Romanists present a Confutation of the Confession, with which the emperor declares himself satisfied, and demands the assent and acquiescence of the Protestant members of the diet, which they refuse. *August.* Conferences between the two parties; without effect. Protestants finally appeal to the decision of a free general council. Melanchthon publishes a *Defence of the Apology.*

TETRAPOLITAN CONFESSION, presented by the cities of Strasburg, Constance, Memmingen, and Landau.

Sept. 22.—A decree of the diet allows Protestants time (until the 15th of April following) to deliberate concerning conformity to the Church; requiring them, in the interval, to make no further innovations, and to aid in suppressing the errors of the Zwinglians and Anabaptists, with a promise on the part of the emperor to solicit the pope to convene a general council within six months.

Nov. 19.—*Final decree,* censuring the changes which had been partially introduced; giving new force to the Edict of Worms; requiring all who had withdrawn allegiance from the See of Rome to acknowledge its authority, on pain of incurring the displeasure and vengeance of the emperor. Indefinite promise of a general council repeated.

— * An appeal had been made from the authority of the pope to the opinions of the universities, relating to Henry's divorce, probably at the suggestion of Cranmer. Their decisions affirm the illegality of the marriage. The clergy, in convocation, acknowledge Henry as Supreme Head of the English Church.

— Conferences between Roman Catholics and Reformers in Denmark.

— *Order of Barnabites* founded (confirmed in 1532; denominated, since 1535, Clerici Regulares S. Pauli).

1530 Luther's Admonition to the Ecclesiastics. Admonition to the Germans.

1531 PROTESTANT LEAGUE OF SMALCALD.

Evangelical doctrines propagated in Hungary.

— Religious war in Switzerland. Peace; on condition that each canton shall be independent of the others in matters of religion.

Bullinger, Zwingli's successor, completes the establishment of a reformed discipline and worship in Zurich.

Michael Servetus publishes his treatise *De Trinitatis Erroribus*.

— † Zwingli and *Æcolampadius*.

John Frederic, Elector of Saxony; zealous in the cause of the Reformation.

The emperor and states of Germany continue their solicitations to the pope for the assembling of a general council.

1532 *Pacification of Nuremberg*; a treaty between the emperor and Protestants.

— Sale of Indulgences at Geneva. William Farel and Antony Saunier banished from the city for preaching evangelical doctrines.

— JOHN CALVIN, a native of Noyon in Picardy, begins to distinguish himself in Paris.

— John Campanus, Antitrinitarian.

— University of Compostella founded.

The changes effected by Protestants in the celebration of divine worship, during this century, may be thus described, in general: —

1. The abolition of all rites and ceremonies founded upon ecclesiastical errors and fables.

2. The restoration of Scriptural practices and institutions which had fallen into disuse.

3. The granting of liberty, with regard to things innocent or indifferent, either to retain or discontinue them. (The Lutheran and English Churches retained many customs, which were abolished by the Swiss and others.)

These changes affected chiefly the following particulars:—times and places of worship; common prayer; psalmody; preaching and catechising; administration of the sacraments.

The few differences which remained among Protestants related, principally, to the use of exorcism at baptism; some eucharistic questions; the retaining of images in churches; church music.

1533 The Pope espouses the cause of Francis.

— * Cranmer made Archbishop of Canterbury. The king's divorce formally declared. John Forsyth, martyr.

— * Violent persecution of Reformers in Scotland.

In Denmark, the Roman Catholic party gains ascendancy for a short time.

Reformation makes progress in Transylvania.

— Luther's Treatise on Private Masses. Sermons on the Apostles' Creed, &c. Commentaries and Lectures on various parts of Scripture.

1534 Reformation in Wurtemberg, Pomerania, Mecklenburg, and Augsburg.

— Persecution of Reformers in France.

— * The *English Parliament* abrogates the papal SUPREMACY in England, and recognises that OF THE KING. Final rupture of Henry and England with Rome. Power of the bishops' courts abridged. Oath of supremacy imposed. Sir Thomas More, and Fisher, Bishop of Rochester, refusing to take the oath, are sent to the Tower.

— *Publication of a complete edition of Luther's Translation of the Bible, in three volumes, folio.*

1534/ Ignatius Loyola forms a religious society in Paris, for the maintenance of the Roman Catholic faith.

— Fanatical Anabaptists at Munster, under Matthias, Bockhold, and Knipperdolling. Insurrection; quelled.

— † Cardinal Cajetan (Thomas de Vio).

1535 Francis I. of France negotiates with the members of the Smalcaldic League.

— The pope refuses to convene a council in Germany. The Protestants refuse to attend one if assembled in Italy.

— Interview of Vergerio, pope's nuncio, with Luther, at Wittemberg.

Evangelical doctrines propagated in Poland.

Reformation makes progress in Geneva.

— * Death of More and Fisher.

Under the supremacy of Henry, many persons are condemned and burnt as heretics, for denying the doctrines of purgatory, the corporeal presence, &c.

— * Visitation of English Monasteries.

— * Cromwell, first Vicar General, afterwards Lord Vicegerent.

— Melancthon, in a new edition of his *Loci Communes*, evinces a disposition to depart from the Augustinian doctrines concerning predestination, grace, and free-will.

— Luther's Second Commentary on the Galatians.

Calvin's Institutio Religionis Christianæ, first edition.

Robert Olivetan translates the Bible into French, for the use of Protestants in that country.

— * Coverdale's English Bible.

1536 *Third War between Charles V. and Francis I.*

1536 Publication of the bull *In Cœnâ Domini*, in support of papal authority.

— *League of Smalcald renewed for ten years more.*

Concord of Wittemberg between the German and Swiss divines. (Accepted by Swiss Protestants, generally, in 1538.)

FIRST HELVETIC CONFESSION.

— In Denmark, Christian III. prohibits the bishops from offering further opposition to the progress of Reformation. Viret labours for reformation in Lausanne. Calvin called to Geneva. Reformation makes progress in Norway.

Calvin settles at Geneva.

— * Articles concerning Faith and Ceremonies, agreed upon by Convocation and published by royal authority, in England. Acts of Parliament directed against papal authority.

* Henry, summoned before a general council at Mantua, refuses to appear. English clergy now form two parties — one supporting, the other opposing, the work of reformation.

* About this time, proposals were considered for a league between the German Protestants and the king of England. But, the former refusing to enter into a treaty against the emperor, the negotiation was fruitless.

— * *Use of the Scriptures in English.* Cromwell orders every parson to cause a Bible in Latin and English to be set up in the choir of his church for the perusal of the people.

* Dissolution of monasteries in England having incomes under 200*l.* a year. Their revenues bestowed upon the king.

— † ERASMUS. — Promoter of classical learning, of biblical theology, and the study of the Fathers. Some of the most important of his works — next to those already mentioned — were, his *Introduction to True Theology*; *Ecclesiastes*, a treatise on preaching; *Ἐγκώμιον μαρτίας*; and *Colloquies*.

His labours contributed to pave the way for reformation,

but of themselves would never have been sufficient to effect it. Luther said of him, that he could point out error, but would not teach the truth. His works are distinguished by philosophy and learning, rather than by simple Christianity. He was overcautious, and even timid.

1537 Christian III. King of Denmark and Norway.

— Assembly of Protestants at Smalcald. *Articles of Smalcald*, drawn up by Luther.

— Protestant ecclesiastical constitution of Denmark completed.

— * Discontents and rebellion in England, promoted by the clergy; quelled. A new visitation of English monasteries. The Bishop's Book, or Institution of a Christian Man, published.

 * In England, many persons deny the doctrine of the corporeal presence of Christ in the eucharist. Hence called Sacramentaries.

— *Order of Ursulines*, originated by Angela di Brescia (for assistance of the needy, and instruction of females).

— *Ignatius Loyola and his friends repair to Rome*, where they are well received, having already acquired great reputation in the Venetian territory by their attendance on the sick in hospitals, — their ascetic habits of life — and preaching in the open air.

— Menno Simonis quits the Church of Rome, and joins the Anabaptists.

— * Matthew's English Bible (by John Rogers), partly from Tyndal and Coverdale.

— † James Le Fevre, R. C.

1538 The emperor concludes a peace with France for ten years.

— Francis of France had made demonstrations in favour

of Protestants; after his peace with the emperor, he begins to treat them with coolness.

1538 Christian III. King of Denmark, and other princes, join the League of Smalcald.

— June 10.—CATHOLIC OR HOLY ALLIANCE; a league between the emperor and the Roman Catholic princes against the Protestants, for eleven years, — concluded at Nuremberg. Reformation in Nordlingen.

— * The Sacramentaries persecuted in England. Lambert, brother of Calvin, obliged to withdraw from Geneva; becomes Professor of Divinity at Strasburg.

— *Celibacy of the Clergy.* — * In England a proclamation was issued this year against the marriage of the clergy.

1539 Henry, the new Duke of Saxony, a member of the League of Smalcald.

— Fruitless conferences between Romanists and Protestants at Frankfort-on-the-Maine and Leipsic.

Convention of Frankfort, between the emperor and the Protestants.

The Reformation solemnly recognised and adopted in Leipsic, at Whitsuntide. The Duke and Elector of Saxony, with Luther, Melanchthon, and other divines, present. Reformation of Denmark completed. Reformation in Brandenburg and Magdeburg.

Henry, Duke of Saxony, establishes the reformed religion in his dominions. Calvin and Peter Martyr in Strasburg.

— * In England, the act of the Six Articles was passed, notwithstanding the opposition of Cranmer. Cranmer complies, but Latimer and Shaxton resign their sees.

* Various negotiations between Henry and the German Reformers, with a view to a close agreement and co-operation, had now failed.

* Cardinal Beaton, Archbishop of St. Andrew's.

- (1538—1540.) *Antinomistian Controversy*, of Luther, with Agricola of Eisleben, concerning the use of the law.
- 1539 At Strasburg, Calvin, Farel, and Viret, deliver a confession of faith, propounding a middle doctrine concerning the Lord's supper, between those of the Lutherans and the Zwinglians.
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- * Final suppression of English monasteries. Act for the erection of new bishoprics in England.
- * Licence for printing the Bible granted to Cromwell, that all persons may have free use of it.
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- Luther's Treatise on Councils; Expositions of Scripture, &c. Hermann, Archbishop of Cologne, anxious to promote the Reformation.
- Calvin's Treatise on the Lord's Supper.
- * Great Bible (Cranmer's), *i. e.* a new edition of Matthew's, published under the patronage of Cranmer, and with a preface by him. Also, Taverner's Bible.
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- 1540 France gives the Protestant princes of Germany assurances of friendship.
-
- Conference at Spires and Worms; fruitless.
- Disturbances at Ghent. Fresh persecution of Protestants in the Low Countries.
- Bernardino Ochino adopts the Protestant faith.
- Landgrave of Hesse marries a second wife during the life of the first, against the remonstrances of Luther and other reformed divines; followed by earnest protestations from many laymen and ecclesiastics of the reformed communion.
- * In England, the fall of Cromwell, and the king's marriage with Catherine Howard, assist the papal cause. Persecution and death of many Reformers, for opposing

Romish errors; and of Roman Catholics for denying the king's supremacy. Martyrdom of Barnes.

- 1540 THE SOCIETY OF JESUS *formally established by Paul III.* Loyola appointed first general of the order. The members of this order are divided into four classes: —1. *Professi*, who, besides the usual monastic engagements to poverty, continence, and obedience, into which all the members enter, undertake, moreover, to go on the service of the pope, into any country to which he may send them. 2. *Coadjutores*, or presidents of single colleges. 3. *Scholastici* (approbati), students in these colleges. 4. *Members* admitted into the order without any special destination. A preliminary *novitiate* of one or two years is required. The object of the order is *the support and promotion of the Roman Catholic religion.*

— *Order of the Brethren of Mercy founded.*

— * Bishopric of Westminster erected.

* *Use of the Scriptures in English.* A king's proclamation orders a Bible of the largest size to be provided by the curate and parishioners, under a penalty of forty shillings a month. In the following year, a Brief was published, containing the same instructions.

— Henry Nicholas, of Delft, founder of the Familists.

— University of Lausanne founded.

— († Francis Guicciardini, historian.)

— Luther's academical disputations against Antinomian tenets. Preface to the Account of the Martyrdom of Barnes.

1541 *Turkish War.*

— The German princes make representations to the king of France respecting the persecution of Protestants in Germany, but without effect.

1541 | Maurice, Duke of Saxony, a Protestant, but not a member of the League of Smalcald.

— | Francis Xavier, and other Jesuits, go from Portugal to the East Indies as missionaries.

— | *Diet of Ratisbon* (FIRST INTERIM, OR INTERIM OF RATISBON ; a plan of union or compromise). The whole matter again referred to a future general council, or the next German diet.

— | About this time, the Reformation takes effect in Halle, Ratisbon, Hilderheim, Palatinate of Bavaria, and elsewhere.

— | *Calvin recalled to Geneva*, where he acquires great influence. He establishes a presbytery, and a system of strict ecclesiastical discipline.

— | * Bishoprics of Chester, Gloucester, Oxford, and Peterborough erected. The Bible ordered to be set up in all English churches.

— | The order of Jesuits makes great progress in Italy, Spain, and Portugal.

— | Luther's Exposition of the Nineteenth Psalm, and some of the Minor Prophets. His Exhortation to Prayer against the Turks.

— | † *Carlstadt*, professor and preacher at Basle.

— | † John Ludovicus Vives, a patron of classical literature ; Pagninus, a celebrated Hebrew scholar ; and Paracelsus, a philosopher.

1542 | *Fourth War between Charles V. and Francis I.*

— | The Prince of Anhalt advocates the principles of the Reformation, and supports the Protestant interest.

— | * Cardinal Beaton, Regent of Scotland, by means of a forged will, attributed to James (died in 1546).

— | At the Diet of Spires, the Roman Catholic princes

approve of Trent as the place for a general council, as proposed by the pope. The Protestant princes disapprove.

Advocates of Reformation in Venice and Naples.

1542 * In the English Convocation, an attempt is made to suppress the translation of the Bible, lately published, on the ground of inaccuracy. Cranmer resists the effort; examination of the translation referred to the universities.

— * Bishopric of Bristol erected. (It was the design of the king (Henry VIII.) to create many more.)

— † Cardinal Contareni.

1543 Successes of the Turks in Hungary.

— Maurice, Duke of Saxony, publishes some good ecclesiastical regulations.

— Reformation cruelly suppressed at Metz. Reformation established in Brunswick Wolfenbuttel.

— * The King's Book, or Necessary Doctrine and Erudition for any Christian Man. Act of the English Parliament, in favour of a certain degree of toleration, but containing *restrictions with regard to the reading of Scripture*.

Plot for the destruction of Cranmer; detected and forgiven.

— Clerici Regulares S. Majoli.

— Luther's correspondence with the Venetians. Hermann, Archbishop of Cologne, employs Melanchthon, Pistorius, and Bucer, to prepare his formulary of doctrine, ceremonies, and discipline (Book of Reformation).

† *John Eck*, Pro-chancellor of the University of Ingolstadt; celebrated as a scholastic divine, and on account of the part which he took in the controversy with Luther.

1544

Peace of Cressy.

Charles and Francis agree to exert their united powers in order to obtain a general council.

Frederic II. Elector Palatine.

— *Diet at Spires.—Recess in favour of the Protestants*, on account of which the pope sends a haughty remonstrance to the emperor. At this diet, Hermann, Archbishop of Cologne, advocates the cause of Reformation. Reformation continues to spread through various provinces of Germany.

— *A council summoned to meet at Trent next year.*

— Reformation completed in Sweden.

— * The Litany published in English.

— University of Königsberg founded.

1545

Hermann, Archbishop of Cologne, cited to appear before the emperor, and before the pope.

At the Diet of Worms, the Protestants disclaim the proposed council.

COUNCIL OPENED AT TRENT.

Reformation of the Lower Palatinate (of the Rhine).

About this time Vergerio, Bishop of Capo d'Istria, renounces the errors of the Church of Rome; and is deprived of his bishopric. (Died 1566.)

Reformed doctrines generally received in Hungary and Transylvania.

— * In England, the cause of Reformation is apparently promoted by the advancement of several comparatively sound divines to the bench of bishops.

— * *English Book of Common Prayer.* The King's Primer.

— The Waldenses of Provence suffer a cruel persecution.

1545 Luther's Commentaries on Hosea, Joel, and Genesis.

1546 * In Scotland, the crown, the clergy, and the French are now arrayed against the nobles, the Reformers, and the English.

— *January — March.* — Conference between Romish and Protestant divines at Ratisbon; without effect.

LUTHER DIED, FEBRUARY 18.

— *First Session of the Council of Trent.*—The Protestant princes, assembled at Ratisbon, reject its decrees. (Diet of Ratisbon, June 5.)

— Hostilities commence between the emperor and Protestant princes (Smalcaldic War). Maurice, Duke of Saxony, invades the Electorate. The elector recovers his dominions.

Hermann, Archbishop of Cologne, excommunicated and deposed by the pope, and deprived of his electorate by the emperor. Reformation of Cologne suppressed.

— * In England, Anne Askew executed, under the act of the Six Articles.

* *Scotch Reformation.* Cardinal Beaton assassinated. Reformers commence an open resistance to the government.

— * *Use of the Scriptures in English.*—Proclamation against Tyndal's and Coverdale's Bible.

— Foundation of the sect of Socinians laid by the formation of a society of Italian Antitrinitarians.

— † *MARTIN LUTHER.*

— Edition of the New Testament by Robert Stephens.

1547 † Francis I. of France. Under his successor, *Henry II.* the condition of the French Protestants was not improved.

* † Henry VIII. of England. *Edward VI.* succeeds, who favours the progress of Reformation in his dominions.

Maurice, Elector of Saxony.

1547 *March.* — The council transferred from Trent to Bologna; and thus, in fact, suspended.

April 24. — Battle of Muhlberg. Elector of Saxony taken prisoner; and afterwards, by stratagem, Philip, Landgrave of Hesse.

September. — Diet of Augsburg.

— * Execution of the Earl of Surrey, in England. After the accession of Edward, a royal visitation for ecclesiastical matters, and injunctions to the clergy. First Book of Homilies published. Bonner and Gardiner imprisoned.

* John Knox, the Reformer, preaches in Scotland.

— * In England, the doctrine of purgatory, was now growing out of date; and provision had been made for the general instruction of children in the Creed, the Lord's Prayer, and the Commandments.

— Lælius Socinus quits Italy, and repairs to Germany and Switzerland.

— * *Use of the Scriptures in English.* The whole Bible in English, and the Paraphrase of Erasmus, ordered to be set up in every parish church.

— University of Rheims founded.

— † James Sadler, R. C.

— to 1552. * Paraphrase of Erasmus translated into English.

1548 Ferdinand enacts severe laws against the Evangelicals in Hungary and Bohemia. Many Bohemian Brethren repair to Poland and Prussia.

— At Augsburg, by command of the emperor, a formulary is drawn up, containing a rule of faith and worship, to be

observed by all parties until another council should issue its decrees (THE AUGSBURG INTERIM); less favourable to the Protestants than that of Ratisbon — rejected by most Protestants. Succeeded in the same year by the INTERIM OF LEIPSIK, which was accepted by many Protestants, but not by all.

The Leipsic Interim, composed under the auspices of the Elector Maurice, makes concessions “in things indifferent.” Rise of the *Adiaphoristic Controversy*.

1548 * In England, the power of ecclesiastical courts abridged. Gardiner imprisoned. Cranmer's Catechism.

— A brief controversy respecting the Descent of Christ into Hell (John Æpinus).

* In England a great purification of doctrine had now been effected. Private masses had been forbidden, and communion in both kinds granted to the laity.

— Melancthon plainly asserts the necessity of the concurrence of man's will with the word and the grace of God, in order to conversion and sanctification.

— Philip of Neri lays the foundation of the Society of Priests of the Oratory, in Italy; at first called the Order of the Holy Trinity (for the exercise of devotion, combined with religious study).

Jesuits. — Permission granted to the Society of Jesus to incorporate any number of members, as preachers and confessors.

— * In England, this year, images were ordered to be removed, and many superstitious practices were suppressed. Communion Service published, partly in English; not free from error and superstition; administration in both kinds.

— Universities of Jena, Messina, and Ossuna, founded.

† George Spalatin, L.

1548 and 1549. * Two editions of an English translation of the Book of Ratramn, or Bertram, on the Lord's supper.
 * Learned foreigners in England assist in the recovery and establishment of scriptural truth. Fagius, Tremellius, and Bucer, at Cambridge. Peter Martyr, and Occhino, at Oxford.

1549 The Jesuit missionary, Francis Xavier, goes from the East Indies to Japan. Six Jesuits proceed as missionaries to Brazil.

— † Matthias Devay, the Hungarian Reformer.

— * Ecclesiastical visitation in England, for the suppression of superstitious observances. Joan Bocher burnt for heresy; Cranmer urges Edward to sign the warrant.

Insurrection in England in favour of Romish religion; quelled. Bonner imprisoned and deprived.

Rise of the Osiandrian Controversy,
 respecting the doctrine of Justification. (Confusion of Justification and Sanctification.)

Calvin comes to an agreement with Bullinger and other divines of Zurich, respecting the doctrine of the Lord's supper (*Consensus Tigurinus*). The doctrines advocated by Calvin respecting the Eucharist, Grace, and Predestination, prevail generally in Switzerland.

— and 1550. * Disputations in Oxford and Cambridge concerning the doctrine of Transubstantiation.

— The *Jesuits* favourably received in many places. Duke William III. of Bavaria invites them into his dominions. The whole order declared to be exempt from all jurisdiction except that of the pope.

— * In England, an act passed authorising the marriage of the clergy. Another, enjoining the eating of fish on fast days, for the support of the fisheries.

— * *English Book of Common Prayer*. First Liturgy of

Edward VI. published. (Chiefly from the Salisbury Hours and Hermann's Consultation.)

1550 Many advocates of the Reformation are found in Spain. The emperor adopts new measures for the suppression of Reformation in the Low Countries.

— * In England, Gardiner is deprived of the See of Winchester. Ridley, Bishop of London and Westminster.

— Several churches of foreign Protestants in London.

— *Jesuits.* — The Society of Jesus (although a mendicant order) receives privilege to possess colleges, with the necessary revenues.

— * *English Book of Common Prayer.* First Ordination Service.

— † Paul Fagius, L.

1551 Fresh war with the Turks in Hungary.

— *Consensus Pastorum Genevensium.*

— Julius re-opens the Council of Trent; but its sitting is soon discontinued at the approach of Maurice's army.

— The Jesuits make great efforts to reclaim the Evangelicals in Austria. Peter Canisius.

— * Commission for reforming the Ecclesiastical Laws in England.

— *Predestinarian Controversy among Protestants begins.*

— Rise of the Majoristic and Stancaristic Controversies in the Evangelical Church.

— (or 1550.) * *Review of the English Book of Common Prayer.* Bucer's objections.

— Lælius Socinus in Poland.

— Castellio's Translation of the Bible.

— † Martin Bucer, L.

— Universities founded at Mexico and Lima.

* Shrewsbury School founded.

1552

* Execution of Somerset, the English Protector.

— Persecution of the Reformed in France.

— † Francis Xavier, the Apostle of the Indians.

— Maurice, Duke of Saxony, had refused to attend the council to be re-assembled at Trent, except on conditions greatly in favour of the Protestant cause.

— He now turns his arms against the emperor, and compels him to conclude a *Treaty at Passau*, by which he engages to release the Elector of Saxony and the Landgrave of Hesse; to revoke the Interim; to grant to the Protestants the free exercise of their religion; and to assemble, in the course of six months, a diet, for the settling of all religious differences, or at least for the establishment of perfect toleration.

— The Nestorian Patriarch, John Sulaca, at Rome, professes adherence to the Romish Church.

— *Sacramentarian Controversy renewed* by the attacks of Joachim Westphal upon Calvin.

— *Jesuit colleges receive from the pope the privileges of universities.*

— * *English Book of Common Prayer*; Second Liturgy of Edward VI. (under the direction of Cranmer, with the aid of Bucer and Peter Martyr. Substantially the same as that now in use). Second Ordination Service.

— Acts of Parliament, enjoining the observance of holy days, and fasting on Fridays and Saturdays in Lent, and other fast days; and declaring the marriage of the clergy legal, and their children legitimate.

— Universities of Dillingen and Orihuela founded.

— † Hermann, Archbishop of Cologne. † Osiander.

— † Paul Jovius, historian.

1558

* Mary, Queen of England.

† George, Prince of Anhalt.

Roman Catholic Missions to China.

* In England, under Edward, *Forty-two Articles of Religion* were published by royal proclamation, probably the work of Cranmer.

* Afterwards, under Mary, measures are taken for restoring the Romish religion. Gardiner, Chancellor. Bonner recovers his see. Preaching prohibited. Cranmer, having published a protest against the Mass, committed to the Tower on charge of high-treason. Acts of Edward VI. repealed. Weston, Dean of Westminster, prolocutor in the Convocation now assembled, aptly declares to the Reformers, "You have the word, but we have the sword!"

— *Majoristic Controversy*, respecting the necessity of good works.

— * In England, the larger Catechism published, with royal sanction.

* St. Bartholomew's Hospital, Christ's Hospital, and Bridewell, founded by Edward, in accordance with the advice of Ridley.

* After the accession of Mary, *the Common Prayer and the Catechism were declared heretical by Convocation*. Marriage of the clergy no longer sanctioned; married clergy ejected from their benefices.

— Michael Servetus burnt, at Geneva, as a blasphemer. (His Antitrinitarian system combined the Samosatian and Sabellian errors.)

N.B. It is to be remembered, to the grief and humiliation of all reformed Catholic Christians, that men whose names are deservedly held in honour in their churches, —

Calvin, Beza, and Melanchthon, —sanctioned the infliction of capital punishment on this fanatical teacher of error.

* Mary, Queen of England, married to Philip, King of Spain.

* Cranmer, Ridley, and Latimer, engage in a public disputation at Oxford, against the Roman Catholic party supported by Convocation.

Cardinal Pole, pope's legate, arrives in England; absolves the nation, and receives it once more into the (Roman) Catholic Church. Acts against heresy revived.

— Calvin's doctrine concerning Predestination occasions controversies in Switzerland. But his "Consensus Pastorum Genevensium de æternâ Prædestinatione" is adopted by an assembly of divines at Zurich.

— The bishop of Paris and the Sorbonne protest against the introduction of Jesuits into France.

— Divisions among the Mennonite Anabaptists, relating especially to Church discipline (Fleming Baptists, the more strict; Waterland, the more lax).

— Calvin writes against Westphal.

1555

Diet of Augsburg.

September 25.—RELIGIOUS PEACE OF AUGSBURG; confirming the Protestant Churches of Germany in all their rights and possessions, and recognising their independence of the pope.

— * Violent persecutions of the Reformed in England, promoted by Gardiner. Rogers burnt at Smithfield, Hooper at Gloucester, Saunders at Coventry, Taylor at Hadley. Inquisitorial measures for the detection of heretics. Death of Gardiner. Cardinal Pole inclined to moderate measures. Cranmer condemned at Oxford.

Latimer and Ridley burnt. Knox seeks refuge at Geneva.

1555 Pfeffinger, at Leipsic, having adopted the views of Melanchthon, publishes his "Propositiones De Libero Arbitrio;" and thus gives rise to the *Synergistic Controversy*.

The *Osiandrian Controversy* continues to rage with great violence in Prussia. The Osiandrian party, with Funk at its head, prevails for a time.

* *Predestinarian Controversy* among English Protestants painfully violent.

— * Mary endeavours to restore religious houses in England.

* Translation of the Psalms into English metre for use in public worship, by Sternhold, Hopkins, and others, begun in the reign of Edward VI., completed in the reign of Mary.

— † *Justus Jonas, L.*

— † Henry Nicholas, founder of the Family of Love.

LIST OF POPES, PATRIARCHS, AND ARCHBISHOPS OF CANTERBURY, FROM THE YEAR 1520 TO 1555.

1520. *Jeremiah I.*

1522. ADRIAN VI.

1523. CLEMENT VII.

— *Joannicus I.*

His successors were

Dionysius II.

Jehosaphat II.

1533. * Thomas Cranmer.

1534. PAUL III.

1550. JULIUS III.

1555. MARCELLUS II.

— PAUL IV.

COUNCILS FROM THE YEAR 1520 TO 1555.

*Various Conferences took place between Protestants and Romanists;
also, Assemblies of Protestant Churches.*

1528. Paris. Bourges. Lyons.

1536. Cologne.

1545. FIRST SESSION OF THE COUNCIL OF TRENT.—
THE LAST GENERAL COUNCIL.

END OF THE SIXTH PERIOD.

PERIOD VII.

FROM THE REFORMATION TO THE PRESENT TIME.

1556—1837.

1556

FERDINAND I. EMPEROR OF GERMANY.

Philip II. King of Spain,
after the abdication of Charles V.

(* Mary, Queen of England.
Henry II. King of France.)

The Greek Church is now under the Turkish yoke ; but it recognises the patriarch of Constantinople as its head.

During this century the controversy between the Greek and Roman Churches continues ; attempts at union fail.

A part of the Nestorians conform to the Church of Rome.

Doctrines of the Reformation spread from Germany into *Spain*, where they made some impression, particularly at Valladolid and Seville. They were, however, suppressed by the vigilance of the Inquisition, and cruel persecution. (Annual celebration of the Auto-da-Fe, after 1559.)

Controversies between the divines of Switzerland and those of the Low Countries.

Majoristic Controversy continues.

Funk, leader of the *Osiandrian* party at Königsberg,

obliged to retract his opinions. But the controversy not yet at an end.

1556 Jesuit Missionaries proceed to Abyssinia and China.

— The pope having espoused the cause of France, the Duke of Alva invades the papal territory, at the head of Spanish troops.

Calvin and the Church of Geneva send missionaries to Brazil; but the undertaking is soon abandoned.

— * Persecution in England continues. Cranmer burnt; Cardinal Pole, Archbishop of Canterbury. Eighty-five persons in various parts of England put to death for heresy this year.

— John a Lasco zealously propagates reformed doctrine in Poland.

Reformation makes some progress in France (1521—1563) amidst powerful opposition.

— † *Ignatius Loyola*.—J. Lainez becomes general of the order of Jesuits, which continues to increase in importance. It is established in Italy, Germany, Spain, Portugal, France, Brazil, Ethiopia, the East Indies, and possesses one hundred colleges.

— * English Reformers in foreign parts dispute among themselves concerning liturgy and ceremonies.

— David Joris, or Georgi, a mystic Anabaptist.

— Beza publishes his Translation of the Bible.

— † Sleidan, the celebrated historian of the Reformation.

Protestant divines of this period render great service to the cause of religion by their editions, translations, and expositions of Holy Scripture.

They also effect improvements in Church History and Catechetical Theology.

1557 The pope makes peace with Spain.

— * Visitation of the English universities. Remains of Bucer and Fagius burnt at Cambridge; at Oxford, those of Peter Martyr's wife insulted. Persecution continues. Seventy-nine persons suffer this year for heresy. Commission to Bonner for the discovery of heresy.

— * Deed of Union framed by Scotch Reformers in Congregation, for resisting tyrannical opposition to their proceedings.

1558 † Charles V.

— *Frankfort Recess* — for allaying contentions in the Lutheran Church.

Reformation makes progress in Hungary and Transylvania.

— * Persecution of Protestants in England continued. This year thirty-nine persons suffer death for heresy. A proclamation issued, forbidding people to pray for the sufferers. Total number of victims during the reign of Mary, two hundred and seventy. Death of Mary, and of Cardinal Pole.

* *Accession of Elizabeth.*

The Emperor Ferdinand I. makes an unsuccessful attempt (1558—1564) to effect an union between the Romish and Protestant Churches.

Opinions of Melanchthon, at variance with those of Luther, — respecting the presence of Christ in the eucharist, the union of the two natures in his person, and the ubiquity of his human nature, — are adopted by many divines of the Lutheran communion, and lay the foundation of the *Crypto-calvinistic Controversy*.

(Corpus Doctrinæ Misnicum, or Philippicum.)

* After the accession of Elizabeth, a committee was appointed to examine and alter the English Liturgy.

Permission granted to celebrate some portions of divine service in English. Injunctions against preaching, for the avoiding of controversy.

1558 † John Bugenhagen (Pomeranus).

1559 Francis II. King of France.

— Protestant missionaries sent to Lapland, under the auspices of Gustavus Vasa.

— CONFESSION DES EGLISES REFORMÉES DE FRANCE, drawn up by a synod at Paris.

— * Coronation of Elizabeth, Queen of England. Supreme authority in matters ecclesiastical restored to the sovereign. Act of Uniformity. Disputation in Westminster Abbey. Elizabeth's Injunctions, and Articles of Visitation. Court of High Commission established. Oath of Supremacy imposed, — generally taken. (N.B. Of 9400 beneficed men in England, only 189 refused to take the oath of supremacy; namely, 14 bishops, 6 abbots, 12 deans, 12 archdeacons, 15 heads of colleges, 50 prebendaries, and 80 rectors.) Matthew Parker duly consecrated Archbishop of Canterbury, December 17.

The whole Bible in English to be set up in every parish church.

* Knox returns to England.

— Fresh persecution of the Waldenses.

— Calvin's *Institutio Christianæ Religionis* completed.

* At the accession of Elizabeth, great ignorance and superstition prevail among the clergy in the English universities, and throughout the kingdom.

1560

Charles IX. King of France.

The government of France opposed to the progress of the Protestants (Huguenots) in that country.

* Reformation established in Scotland. Superintendency.

† John a Lasco.

Cruel suppression of Protestant doctrines in Italy.

Great commotion in the churches of Saxony, occasioned by the *Synergistic Controversy*. The Synergistic party prevails for a time against the strict Lutheran. But, eventually, Antisynergistic doctrines are established.

* Westminster College founded.

† *MELANCHTHON*.

Publication of *the Magdeburg Centuries* begun.

* *Geneva Bible* — partly a new translation, and partly the old revised (nearly the same as the present authorised version).

* *English Book of Common Prayer*. Liturgy of Elizabeth, *i. e.* the Second Book of Common Prayer of Edward VI. with a few alterations.

Attempts to suppress the Reformation in the Netherlands had proved abortive.

1561

THE BELGIC CONFESSION.

Conference at Poissy.

Controversy of Lutherans with *Flacius*, concerning the nature and extent of original sin, or the corruption of human nature.

Jesuits declared exempt from restrictions imposed upon other monks, with regard to residence.

† Menno Simon or Simonis — restorer and reformer

of the party of Anabaptists; afterwards called, from him, Mennonites. Their chief seat in Holland.

1561 † Caspar Schwenkfeld. — Schwenkfeldians (a small party) in Silesia and North America.

1562 *Wars in France between the Roman Catholics and Protestants (Huguenots) begin.*

— Council of Trent re-opened by Pius IV.

— HEIDELBERG CATECHISM.

(Reformed Church substituted for the Lutheran in the Palatinate.)

Major retracts his offensive expressions relative to the necessity of good works in order to salvation; and the controversy subsides soon afterwards.

— † Lælius Socinus.

— † Peter Martyr, R.

— * Jewel's Apology for the Church of England.

1563 *Close of the Council of Trent.*

Its decrees comprised a condemnation of the Protestants and their doctrines, and a final ratification and establishment of the novel and peculiar tenets of the Romish Church. Protestations against the exorbitant power of the pope, and declarations in favour of the independency of national churches, silenced. Exposition of the decrees entrusted to the pope.

— * *In England* the taking of the oath of supremacy enforced by a severe act of Parliament. *Reformation completed.*

— * The Thirty-eight Articles published (the original forty-two revised and altered).

— * Noel's (revision of the larger) Catechism approved.

* Second Book of Homilies printed.

1563 University of Dillingen granted to the Jesuits.

— The Antitrinitarians in Poland separate themselves from the Protestant churches at the Synod of Pinkzow; hence called Pinkzovians.

 A way is now open for the reception of Socinianism in Transylvania.

— † Sebastian Castellio. † Andreas Musculus.

1564 MAXIMILIAN II. EMPEROR OF GERMANY;
an enlightened and tolerant prince. On his accession to the empire he refused to take any oath to the pope, except one obliging himself to defend the Catholic Church.

— End of the First Religious War in France.

— Pius IV. confirms the decrees of the Council of Trent (PROFESSIO FIDEI TRIDENTINA).

The papal system was now broken, but not overthrown. Opposed to the progress of improvement and the general spirit of the times, it yet preserved its existence by a certain degree of CONSISTENCY in error, and was aided by the INCONSISTENCIES and faults of Protestant churches.

— * Violent disputes in England, relating to the use of ecclesiastical vestments.

 The English Nonconformists acquire the name of Puritans about this time.

— † Bernardino Ochino — who, in the latter part of his life, fell into Antitrinitarian error. Also, Matth. Grimaldi, an Arian, native of Italy.

— † Hyperius.

— † CALVIN — the Reformer or Restorer of the Reformed (Zwinglian) Church in Switzerland.

1564 University of Besançon founded.

1565 Philip II. of Spain renews his severe decree against "heretics" in the Low Countries.

— Spain receives the Tridentine decrees; — France hesitates.

— In the Low Countries great dissatisfaction occasioned by the introduction of the Inquisition. Compromise at Brussels.

— * *English Nonconformists*. — Large numbers of persons in England, clergy and others, object to the use of ecclesiastical dresses and ceremonies, enjoined by the Act of Uniformity, and to other matters connected with the constitution and administration of the Church.

— * Advertisements of the ecclesiastical commissioners (*i. e.* canons enforcing uniformity), published this year.

Unitarians, as a separate body, especially at Pinkzow and Racow. About this time they form distinct societies also in Transylvania.

— † Paul Alciato, an Italian Antitrinitarian.

— Chemnitz publishes his *Examen Concilii Tridentini*.

University of Milan founded.

† Peter Paul Verger, Bishop of Capo d' Istria. † William Farel, R.

1566 The pope cites the queen of Navarre to Rome. France compels him to withdraw the citation.

— * Mary, Queen of Scotland, having failed in her attempts to restore the Roman Catholic Church in her dominions, abdicates.

— Pius V. endeavours to enforce the universal reception of the decrees of the Council of Trent. Roman Catechism, or Catechism of the Council of Trent.

— HELVETIC CONFESSION.

1566 * Some of the London clergy, ejected for refusal to comply with the Advertisements, hold private meetings for prayer and devotion.

* *In Scotland*, the General Assembly decides upon the adoption of the Geneva (Presbyterian) discipline. But the court retains sufficient power to prevent the legal establishment of the Presbytery until 1592.

— † J. Valentin Gentilis, an Italian Antitrinitarian, beheaded at Bern; partly on account of his errors, and partly as a punishment for a civil offence.

— University of Strasburg founded.

— † John Agricola, L. † George Cassander, R. C.

1567 Duke of Alva in the Netherlands.
— *Second Religious War in France.*

Rise of the Jansenist Controversy in the Church of Rome.
—Opinions concerning divine grace, advanced by Baius (Michael de Bay), excite a controversy in the Church of Rome, and lay the foundation of the Jansenist party.

The Council of Trent pronounced no decision respecting Predestination, and couched its decrees concerning Grace and Free Will in ambiguous terms. The Augustinian doctrines on these points were contained in the formularies of the Church; but a different system (Semi-pelagian) had been long held by a large portion of the clergy. The Augustinian Thomist party in the Church now begin to assert their doctrines strenuously against the Scotists or Semipelagians. The Franciscans of Louvain select seventy-six propositions from the lectures of De Bay, and submit them to the pope; the latter, at the instigation of the Jesuits, condemns the propositions, and forbids all further controversy concerning them (A.D. 1567).

1568 *Third Religious War in France.*
Prince of Orange in the Netherlands.

1568 Pius V. renews the bull *In Coenâ Domini*.
Bold hierarchical claims.

— Divisions among the Polish Antitrinitarians. A society of Arians established at Sandek, on the borders of Hungary.

— * English College of secular (R. C.) clergy at Douay founded.

— * The Bishop's (or Parker's) Bible; *i. e.* a corrected edition of the Great Bible.

— *Breviarium Romanum.*

1569 Dispute of the pope with France, Spain, and Venice, respecting the payment of taxes by the clergy.

— Maximilian grants a qualified religious liberty to his Protestant subjects in Austria.

— * The pope (Pius V.) publishes a bull, forbidding obedience to Elizabeth, as being excommunicate.

— *Jansenist Controversy.*

Baius (de Bay) compelled to retract his alleged errors, notwithstanding his appeal to the authority of Augustin.

1570 Missionaries sent from the Church of Geneva to America.

— Protestant doctrines had made considerable progress in Poland.

CONSENT OF FAITH AT SENDOMIR,
 between the Evangelical, Reformed, and Bohemian Brethren.

— * Controversy between Cartwright and Whitgift at Cambridge, respecting the Liturgy and episcopal government. Cartwright silenced by authority.

* Bull of Pope Pius V. published in England.

* Alienation and waste of Church property in England countenanced by Elizabeth throughout her reign.

1570 *Crypto-calvinistic Controversy* in the Lutheran Church, respecting the bodily presence of Christ in the eucharist, takes its rise. Peucer and other Lutheran divines maintain a doctrine resembling that of the Reformed churches. At first favoured by the elector of Saxony.

— Missale Romanum.

— † John Brentz, L.

1571 *Consensus Dresdensis.*

The Belgic Confession approved by the States.

— * The English Convocation attempts to improve the ecclesiastical laws; no canons ratified. Act of Parliament requires subscription to the Articles of Religion, and makes regulations respecting the age requisite for ordination of priests and deacons, and concerning Church property. Laws against Roman Catholics (occasioned by the bull of Pope Pius V.).

* N.B. The Articles of Religion, after a review, assumed their present form and number. These Thirty-nine Articles were subscribed by Convocation, and published under the superintendence of Jewel.

* From this time members of the high church party in England strenuously maintain the doctrine of *the* (exclusively) *divine origin and institution of Episcopacy*; affirming, at the same time, *the apostolical succession of bishops*.

— *Jesuits* obtain permission to lecture in all universities.

— * Poor Laws established in England.

— * Doctrines of the Familists begin to spread in England.

— † Peter Viret, R.

- 1571 * English universities incorporated by act of Parliament.
 — * Harrow School founded.
-

1572 *Fourth Religious War in France.*

— *Massacre of French Protestants (Huguenots)*
 ON ST. BARTHOLOMEW'S DAY.

Rejoicings and public thanksgiving at Rome.

Sixty thousand Protestants slaughtered in France in the course of thirty days.

— * In England, laws against Nonconformists enforced. Presbytery of Wandsworth. Admonition to Parliament Episcopacy in Scotland.

* † John Knox, the Scotch Reformer.

- 1573 * In England, a proclamation against Nonconformists (Puritans).

* The English Puritans and Scotch Presbyterians were attached to the doctrine, as well as discipline, of the Reformed Church of Geneva.

1574 Henry III. King of France.
Fifth Religious War in France.

— * Partial suppression of exercises, called Prophesyings, in England.

— *Crypto-calvinistic Controversy.*— Exegesis perspicua controversiæ de cœnâ Domini, published; in which the Wittenberg divines openly espouse the doctrines of Calvin. The elector of Saxony interferes in support of the strict Lutheran tenets. Peucer and other leaders of the Crypto-calvinistic party are imprisoned.

— *Congregation of the Priests of the Oratory* in Italy completely formed.

— Faustus Socinus begins to propagate his opinions at Basle.

1574 † John Campanus, an Antitrinitarian (in prison).

— Publication of the *Magdeburg Centuries* completed.
 — † George Major, L.

1575 Wars of the Huguenots in France continue.

— * Increasing opposition of the Puritans to the Established Church of England.

— *Jesuits* empowered to act as censors of books.

— Sect of the Alombrades, or the Enlightened, in Spain.

— * Some Anabaptists in London — discovered and imprisoned. The congregation dispersed.

— Universities of Leyden and Altdorf founded.

— † Matthias Flacius Illyricus, L. † Henry Bullinger, R.

1576 RODOLPH II. EMPEROR OF GERMANY; warmly attached to the Romish See.

Jesuit missions make great progress in Japan. Churches built; schools founded.

— The Holy League in France. The king of Navarre at the head of the Reformed.

— *The Book of Torgau*, designed to put an end to the Crypto-calvinistic Controversy in the Lutheran Church (revised and completed next year at Berg).

Some Lutheran divines open a correspondence with Jeremiah, Patriarch of Constantinople, with a view to union; without effect.

— Jesuits receive permission to practise medicine.

— Universities of Helmstadt and Wilna founded.

1577

Sixth Religious War in France.

* Cuthbert Maine, a Roman Catholic priest, put to death in England for maintaining the power of the Pope against the authority of Elizabeth.

* Final suppression of Prophecyings. The queen sequesters Grindal, Archbishop of Canterbury, and confines him to his house; for not being so zealous against Non-conformists as the queen desired.

* Presbyterianism prevails in Scotland.

1578

In Poland, continued dissensions between various Protestant churches and parties give advantage to the Romish cause.

— Rodolph withdraws the liberty granted to the Protestants of Austria by Maximilian.

— *Faustus Socinus in Transylvania*, upon the invitation of Blandrata. He disputes against Davidis, first superintendent, or bishop, of the Unitarians in Transylvania, who had adopted peculiar tenets concerning the person of Christ, teaching that he is only a deified man. *Davidis* remains unconvinced, is condemned by the Unitarians as a heretic, and thrown into prison; where he died in 1579.

— University of Evora founded.

— * English College for education of secular Roman Catholic clergy at Rome founded.

1579

Union of the northern provinces of the Netherlands at Utrecht. William of Nassau, Stadtholder.

This Union of Utrecht tends to establish the Reformation and religious liberty in Holland.

— *Jansenist Controversy*.—A new papal bull, directed against the party of Baius.

1580 Renewed contests between the Reformed and Roman Catholics in France.

— THE FORM OF CONCORD published; — containing the three Creeds, and the following writings, recognised as “symbola publica:” — The Augsburg Confession, — Apology for the Confession, — The Articles of Smalcald, — Luther’s Catechisms, — and the Book of Torgau; and a sentence of excommunication against all who should refuse to subscribe.

— By the Form of Concord the stamp of authority was now given anew to the strict Lutheran doctrines, in opposition to the peculiar tenets of Melanchthon and Calvin; but many of the Lutheran churches refused to recognise this document, and to receive it among their symbolical books; so that Crypto-calvinistic tenets were not entirely suppressed.

— * Parsons and Campian in England.

Attempts to unite the Russian Church to the Romish See, by Possevin; fruitless.

— Mennonites acquire toleration in Holland.

Confession of the Mennonites; compiled by John Ries and Lubbert Gerard.

— Seminary at Valladolid founded, for education of secular clergy. Other seminaries of the same kind founded about this time at Seville and Madrid.

— An edition of the Corpus Juris Canonici, authorised by the pope.

The *Flacian Controversy* runs high among Protestants in Germany.

1581 The United Provinces of the Netherlands (Protestant) resist the power of Spain.

— * Parsons obliged to leave England. Campian put to death for denying the queen’s supremacy.

* Convocation petitions the queen in favour of Grindal. He was probably restored soon after. Parliament petitions for ecclesiastical reform.

* *Rise of the Independents, or Congregationalists.*

1582 * Insurrections in Ireland, with a view to the re-establishment of the Roman Catholic religion, and the power of the pope, in that country.

— Reformation of the Calendar.

— Efforts made to obtain general acceptance for the Heidelberg Catechism and the Belgic Confession throughout the Netherlands.

— * Rheims New Testament.

— * University of Edinburgh founded.

1583 * Continued efforts of Seminarists and Jesuits for the restoration of the pope's supremacy in England. Rebelions fostered. Queen's life in danger.

Whitgift, Archbishop of Canterbury, rigorously enforces the laws relating to Conformity; and demands subscription to the Three Articles.

— † Z. Ursinus, R., author of the Heidelberg Catechism.

1584 *Seventh Religious War in France.*

— † Cardinal Borromeo, Archbishop of Milan.

— * In England, Articles and Interrogatories ex officio mero. Many eminent members of the Church opposed to these proceeding. Articuli pro Clero — regulations affecting ecclesiastical discipline.

— Simon Budæus, founder of an Antitrinitarian party in Lithuania, excommunicated and deprived.

1585

Embassy from Japan to the pope.

—

University of Franeker founded;
also, University of Grätz (restored in 1827).

—

* Richard Hooker, Master of the Temple.

* Contests between Protestants and Romanists in England now partake very much of a political character.

—

* Prosecutions of Roman Catholics in England for treasonable attempts against the crown. Acts against Jesuits and Seminary Priests.

* Puritans urgent for reformation of ecclesiastical laws and discipline, for the establishment of a preaching ministry, revision of the Common Prayer, and introduction of an admixture of Presbyterian government.

* Rise of the dispute between Travers and Hooker concerning Church government.

1586

* Babington's conspiracy against Elizabeth, Queen of England.

—

The pope (Sixtus V.) limits the number of cardinals to seventy.

—

Martyrologium Romanum.

—

† Martin Chemnitz, L.

1587

* Execution of Mary, Queen of Scots.

—

* In England, the efforts of Anti-episcopalians are successfully resisted by the queen.

—

Arminius, pastor at Amsterdam.

—

† Casp. Olearius, R.

- 1587 *Crypto-calvinistic Controversy* (Lutheran) very active.
Jansenist Controversy.—The Jesuits had now taken a prominent part in opposing the Augustinian tenets maintained by Baius and his friends. This year, the Theological Faculty of Louvain condemned thirty-four Semi-pelagian propositions from the lectures of Less and Hamel, two Jesuits of that university. In the following
- 1588 year (1588) appeared the celebrated work of the Jesuit Molina (*Liberi Arbitrii cum Gratiæ Donis, Divinâ Præscientiâ, Providentiâ, Prædestinatione, et Reprobatione Concordia*), in which an attempt is made to unite the two systems, but with a leaning towards the Anti-augustinian doctrines. The Augustinian party was dissatisfied with this exposition; and Molina was severely assailed, especially by the Dominicans.

— Baronius publishes his *Annales Ecclesiastici*.

— † Heshusius, R.

— † Valentine Weigel.

1589 Henry IV. King of France.

— Patriarchate of Moscow established.

— * *English Puritans*.—Episcopacy attacked by the writings of "Martin Marprelate" and others. The press seized. Cartwright imprisoned.

— † Baius (Michael de Bay) R. C. † Andr. Dudith, R. C.
 — Sixtus repairs the Vatican Library.

1590 Active opposition to (R. C.) Christianity in Japan.

— Sixtus V., who died this year, may be regarded as *the last pope who rendered himself formidable to the European courts*.

1590 James, Margrave of Baden, conforms to the Romish Church.

— Conferences at Baden, Emmendingen, and Stuttgart, between Protestant and Romish divines.

— Oppression of Protestants in Poland, under Sigismund II.

Opposition to *the doctrines of Predestination, &c.* in the Reformed Church.

Hence a difference of opinion between the divines of that Church, who defend those doctrines : *Supralapsarians*, dating the decree of predestination before the fall; and *Infralapsarians*, contending that it was made subsequently.

— Vulgata Sixti V.

— † G. Blandrata, an Antitrinitarian.

— † James Andreæ, L. † Jerome Zanchius, R.
1591 * Trinity College, Dublin, founded.

1592 Visitation Articles of Torgau, in support of strict Lutheran doctrines. Ejectment of divines refusing to subscribe.

— * Legal establishment of the Presbytery in Scotland.

Crypto-calvinistic doctrines suppressed in the Lutheran Church.

Faustus Socinus, in Poland, gradually induces among the Unitarians of that country a greater agreement of opinion than had hitherto prevailed, heals their divisions, and effects an uniformity of discipline and worship.

— University of Paderborn founded.

— † Nicholas Selnecker, L.

1593 Henry IV. of France, hitherto a Protestant, conforms to the Church of Rome; but continues to tolerate Protestants. His ambassadors afterwards, at Rome, solemnly abjure the Protestant faith; and the pope grants absolution to Henry in a humiliating manner.

— Attempts to restore the Romish religion in Sweden utterly fail.

— * In England, severe laws against Puritans and Roman Catholics. Some Roman Catholics executed for treasonable practices. N.B. During the reign of Elizabeth, 204 Roman Catholics were put to death; namely, 15 for denying the queen's supremacy, 126 for exercising priestly functions, and the rest for being reconciled to the Church of Rome, or aiding and assisting priests. Also, 90 died in prison, 105 were banished. Towards the end of the reign severe measures became less necessary, and less frequent.

— Vulgata Clementis VIII.

— * University of New Aberdeen founded.

1595 Index Tridentinus, — *i.e.* a list of books prohibited by the Council of Trent, — published.

— * Lambeth Articles.

— * Predestinarian Controversy at Cambridge.

— † William Whitaker, R.

1596 Renewed opposition to (R. C.) Christianity in Japan.

— † J. Bodin, an Antichristian writer.

— University of Barcelona founded.

— † Toletus, a Jesuit.

1597 *Jansenist Controversy.* — The pope appoints a body of commissioners for the examination of the questions in dispute: delegates from both parties summoned to appear at Rome.

1598 EDICT OF NANTES;
securing to French Protestants the free exercise of their religion.

— Congregatio de Auxiliis at Rome, for deciding the *Molinistic Controversies*.

— † Benedict Arias Montanus, R. C.

1599 Union of a part of the Nestorian Church, on the coast of Malabar, with the Church of Rome. The other section of that Church falls under oppression.

END OF
THE
SIX-
TEENTH
CEN-
TURY.

The means used by the See of Rome to restore its broken power, and to check the progress of the Reformation, may be classed under the following heads: —

The decrees of the Council of Trent; and the continued assertion of many high, but fabulous, pretensions.

The Inquisition.

Prohibition and expurgation of books.

Missionaries, Jesuits, and Congregations.

Political intrigues.

During this century, persecutions of Protestants, more or less severe, were carried on by the Romanists, in Germany, Italy, France, Spain, the Netherlands, England, Scotland, Hungary, and Transylvania.

In some cases, also, Protestants displayed the will, when they had the power, to persecute the members of the Romish Church.

1600 † Giordano Bruno (Jordanus Brunus), a philosophising opponent of Christianity.

* The pope grants a pardon to the rebels in Ireland, a to Crusaders.

1600 Rise of controversy with *Arminius* at Amsterdam, concerning Predestination.

* Controversy in England between the Jesuits and other Roman Catholic clergy ; suppressed by the pope.

Jubilee at Rome.

University of Parma founded.

† David Chytræus, L.

1601 Rodolph II. expels the Anabaptists from Austria.

1602 The court of Sweden had at different times made efforts to restore the Romish form of religion in that country. This year the Swedes depose Sigismund, who refuses either to conform to the Lutheran Church himself, or to cause his son to be educated in Protestant principles.

† * William Perkins. † Francis Junius, R.

1603 * James I. King of Great Britain.

Matth. Ricci, a Jesuit, propagates a modification of Christianity in China.

Oppression of Protestants in Austria.

* Millenary petition, presented to James after his accession, by the friends of the Puritan party in England.

A synod at Chap in Dauphiné decides against the opinion of John Piscator, a Reformed divine, who main-

tained that the sufferings of Christ alone (to the exclusion of his active obedience) form the ground of justification.

Arminius, now Professor of Divinity at Leyden, soon enters into *controversy with Gomarus*, respecting the doctrine of Absolute Predestination.

1603 † *Ægidius Hunnius*, L. † Gregory of Valentia, a Spanish Jesuit.

1604 Charles IX. King of Sweden.
Oppression of Protestants in Hungary.

— * CONFERENCE AT HAMPTON COURT.

* Convocation frames a body of canons, which receive the royal assent. Parliament declares alienation of Church property to the crown illegal; renews statutes against Jesuits, seminary priests, and recusants. Roman Catholics and Puritans dissatisfied.

— * *English Book of Common Prayer*.

A few alterations made in the Common Prayer, after a review, under James.

— † Faustus Socinus.

— † Gabriel Vasquez, a Spanish Jesuit.

1605 Dispute of Clement VIII. with Venice, respecting the property of the Church, and the exemption of the clergy from secular jurisdiction. Paul Sarpi.

— * Gunpowder Plot in England, intended to promote the cause of the Roman Catholics. The detection followed by severe statutes against Papists, and active punishment, amounting perhaps to persecution.

N.B. Many fines were levied; 128 priests banished; 28 priests and 7 laymen put to death.

Flacian controversies continue in various parts of Germany.

Dispute between the divines of the Netherlands and those of Holland respecting a proposed revision of the Heidelberg Catechism and Belgic Confession.

1605

Racovian Catechism published.

—

† Theodore Beza, R.

1606

Peace of Vienna.

—

* The pope forbids the English Roman Catholics to take the oath of allegiance.

—

The Lutheran and Reformed in Hungary obtain the privilege of the free exercise of their religion by the peace of Vienna.

(1605 to 1607.) The Republic of Venice having laid restrictions upon the clergy, the pope (1605) demanded their repeal, under penalty of excommunication and interdict. The Republic maintained its rights; and, after publication of the interdict, banished the Jesuits (1606), who were active in support of Rome. The pope, having in vain attempted to reduce the Republic to obedience by force of arms, was obliged to yield; and peace was effected by the mediation of France (1607).

1607

Jansenist Controversy.—The Pope dismisses the delegates of both parties from Rome, with a promise to publish a decision on the disputed points at a more convenient time. He gives strict injunctions that both parties should refrain from harsh or calumniating language in conducting the controversy.

* James I. King of England, proposed the erection of a college at Chelsea for the promotion of controversial divinity. The plan was never fully carried into effect.

1607 University of Giessen founded.

— † *Cardinal Cæsar Baronius.*

Continued jealousy and rivalry between Romanists and Protestants in Germany.

1608 "EVANGELICAL UNION" OF GERMAN PROTESTANTS, under Frederic V. Elector Palatine.

— * *First Baptist Church in England* (Arminian).

1609 "CATHOLIC LEAGUE" under Maximilian, Duke of Bavaria, — a union of *Romanist princes* in Germany against the Protestants.

Protestants in Austria recover some degree of religious liberty.

— *Public conference between Arminius and Gomarus.* After the death of Arminius, his opinions continue to spread rapidly. Uytenbogaert and Episcopius at the head of the Arminian party.

— † Arminius (Harmsen; Germ. Hermann), R.

— * Douay version of the Bible.

1610 Louis XIII. King of France.

— † Matth. Ricci, R. C. Missionary in China.
Jesuit Missions in Paraguay.

— Independents in Holland.

* John Robinson and Henry Jacob found the New Independents in England.

— Paul V. confirms the bull *In Cœnâ Domini*.

— * In Scotland, episcopacy begins to gain ground. James establishes a court of ecclesiastical commission.

— The Arminian divines deliver their Remonstrance to

the States of Holland; hence called *Remonstrants*, and their (Calvinist) opponents *Contra-remonstrants*.

1610

J. Gerhard's *Loci Theologici*.

† Thomas Sanchez, a Jesuit.

1611

Gustavus Adolphus, King of Sweden.

— *Conference at the Hague*, between Remonstrants and Contra-remonstrants; without effect.

— *Jansenist Controversy*. — The pope commands strict silence respecting the points which had hitherto been so fiercely debated.

Rosicrucians in Germany.

— * *Present authorised English Translation of the Bible printed*.

— † Antony Possevin, an Italian Jesuit.

1612

MATTHIAS, EMPEROR OF GERMANY.

— Another outbreak against the (R. C.) Christian communities in Japan.

Discord between Roman Catholics and Protestants in Germany fomented by the Jesuits. Jealousy between the German Evangelical and Reformed Churches.

1612

* Episcopacy in Scotland.

— Laws against Anabaptists in the Canton of Zurich.

— * Charter House founded.

1613 Conference at Delft, between Remonstrants and Contra-remonstrants; without effect.

— *Order of the Fathers of the Oratory, or The Congregation of the Priests of the Oratory of Jesus in France, founded by Berulle in 1611, confirmed by Paul V.*

— George Calixtus, Professor of Divinity at Helmstadt.

Disputes between the pope and France respecting the positions advanced by the Jesuit, Francis Suarez, concerning the papal power over temporal princes.

1614 The elector of Brandenburg conforms to the Reformed Church.

— Church of St. Peter's at Rome complete (begun in 1506).

— University of Gröningen founded.

1615 *The Reformed (or Calvinian) tenets supplant those of the Evangelical (or Lutheran) Church, in many parts of Germany.*

The writings of Arndt, Gerhard, and others, operate in Germany as a wholesome remedy against the effects of the prevailing cold and lifeless orthodoxy, and assist in promoting vital and practical religion,

J. V. Andreæ exposes the corruptions of Lutheran theology.

In Spain, the controversy concerning the Immaculate Conception of the Virgin renewed between Dominicans and Franciscans.

— Crypto-socinianism at Altdorf; suppressed.

1616 Violent opposition to (R. C.) Christianity in Japan, occasioned by misconduct of a Jesuit. Churches destroyed.

1616 Marcus Antonius de Dominis, Archbishop of Spalatro and Primate of Dalmatia and Croatia, in England, — renounces the errors of the Church of Rome, and conforms to the Church of England. He writes against papal error (*De Republicâ Ecclesiasticâ*).

— Constitution of the *Church of the United Brethren* settled by the Synod of Zerawitz.

— * A second Baptist Church in London (Calvinistic).

Order of the Piarists (or Fathers of Religious Schools) founded, confirmed, and extended, during the papacy of Paul V. This order, designed for the instruction of youth, became peculiarly obnoxious to the Jesuits.

— † Leonard Hutter, L.

1617 * In Scotland, the Assembly of St. Andrew's consults about the introduction of a liturgy.

— † Francis Suarez, a Spanish Jesuit.

1618 In Bohemia, the Protestants, finding themselves unable to endure tyrannical and aggressive measures any longer, take up arms. Such was the

Commencement of the Thirty Years' War, political and religious.

— The Prince of Orange sides with the Dutch Contra-remonstrants.

— * *In Scotland*, Articles of Perth, by the Assembly, in favour of ecclesiastical rites and ceremonies.

— *Order of the Salesianerins (of the Visitation of our Lady)* founded by Francis de Sales.

— * In England, the king (James I.) issues a proclamation in favour of liberty and amusements on the Lord's day (*Book of Sports*).

— *Congregation of St. Maur* founded.

(Reformation-union of Benedictine monasteries in France.)

1618

† J. Volket, an Antitrinitarian.

† Cardinal J. D. Duperron.

(1618, 1619.) **SYNOD OF DORT.**

(Belgic Confession and Heidelberg Catechism, the symbols of the Reformed Church in Holland.)

Toleration refused to the Remonstrants, until 1630.

The doctrines of the Remonstrants are condemned, and the Calvinistic scheme approved, by the Synod of Dort. Doctrine of Absolute Predestination asserted, but without affirmation of supralapsarian tenets.

* The Church of England gave countenance to the decrees of the Synod of Dort. Calvinistic tenets now prevail in that Church.

1619

FERDINAND II. EMPEROR OF GERMANY.

Barneveld, Grand Pensioner of Holland, put to death.

— † J. Heilbrunner, L.

1620

Battle of Prague.

Protestants in Bohemia defeated by the Roman Catholic forces of the League.

Ferdinand II. under the influence of Jesuits, designs the overthrow of the Protestant religion in Germany.

— Suppression of the Evangelical religion in Austria.

* The English Baptists present a Confession of Faith to the king and parliament.

— *Flourishing period of the Socinian societies in Poland, and the Unitarians in Transylvania.*

- 1621 Buxtorf asserts the high antiquity of the Hebrew vowel points.
-
- Philip IV. King of Spain.
-
- Renewal of the war between Spain and the Netherlands.
- War between French Protestants and Louis XIII.
-
- *Cyril Lucaris, Patriarch of Constantinople, endeavours to effect an union between the Greek and Protestant Churches.*
- *The Evangelical Union dissolved.*
-
- Universities of Saltzburg (R. C.), and Rinteln founded.
-
- † John Arndt, L. † Daniel Chamer, R. † Cardinal Robert Bellarmin.
-
- * British missionaries, especially Independents and Presbyterians, actively employed in propagating the Gospel in the Anglo-American colonies (John Elliot).
-
- 1622 Congregatio de Propagandâ Fide founded at Rome by Gregory XV.
- Marcus Antonius de Dominis returns to communion with the Romish Church, and retracts his published opinions. (In 1623, at Rome, he was thrown into prison, where he died, 1624; afterwards burnt in effigy.)
- * *In England*, James issues a proclamation for releasing Popish recusants; and in general shows some favour towards Roman Catholics. These measures extremely unpopular.
- ARMINIAN CONFESSION, composed by Episcopius.
- Lutherans driven out of Bohemia.
-
- † Valentine Schwartz, Socinian.
-
- † David Pareus, R. † Francis de Sales, R. C.
-

1623

Ignatius Loyola canonized.

— The sect of the Alombrades, the Enlightened, re-appears in Spain. Suppressed by the Inquisition.

— † Paolo Sarpi, author of the History of the Council of Trent, R. C.

1624

Successes of the Imperialists.

— Erpenius edits the work of Capellus against the antiquity of the Hebrew points.

— † J. Gretser, R. C.

† J. Böhme, a theosophist.

1625

* Charles I. King of Great Britain.

— University of Mantua founded.

— † Paul Laymann, a Jesuit.

* Episcopacy increasingly unpopular in Scotland; a consequence of the tyranny and oppression of the ruling party.

1626

League of Holland, Sweden, Denmark, and German Protestants against the Emperor.

* In England, Charles endeavours to make the Church an instrument of raising money in support of the State.

— The new Convent of Port Royal de Paris founded by the Abbess Arnauld (see 1233).

— Religious liberty formally granted to the Mennonites in Holland.

1626 † * John Robinson. † Balth. Meisner, L.

1627 Continuation of religious wars in France.

— Urban VIII. publishes the bull *In Cœnâ Domini*, in its present form.

— Seminarium (Collegium) pro Propagandâ Fide.

Persecution of Protestants in Bohemia and Moravia.

* In England, the Established Church is employed as a tool for the support of the arbitrary power of Charles and his court.

* Arminian tenets now begin to prevail among the clergy of the Church of England. They are held generally by the dignitaries of the Church.

— † Balth. Menzer, L.

Adam Schall succeeds Ricci in China, and carries on the work of conversion. Many churches; some accounts say that more than half a million of the Chinese now bore the Christian name.

1628 * A declaration prefixed to a new edition of the Thirty-nine Articles of Religion in England, forbidding all persons to interpret them in any but the grammatical sense.

— † Wolf. Franz, L.

1629 Overwhelming power of the emperor. Wallenstein.

The emperor publishes an EDICT OF RESTITUTION, by which the German Protestants were compelled to restore the property of ecclesiastical foundations originally held by the Church of Rome; and the “religious peace” was declared to relate only to those who subscribed the Confession of Augsburg.

— Vanini burnt, for atheism, at Toulouse.

1630 France in alliance with Gustavus Adolphus against the emperor, in favour of the German Protestants.

— Missions to Lapland warmly supported by Sweden and Denmark.

— * Sabbatarian Controversy in England.

Collegiants, or Rhynsburgians, separatists from the Dutch Remonstrants (now extinct).

— † * Robert Browne, Independent.

1631 Gustavus defeats the Imperialists under Tilly at Leipsic.

Magdeburg destroyed by the Roman Catholic forces under Tilly.

— Gustavus Adolphus, after his victory at Leipsic, restores the Evangelical worship, which had been interrupted in the South of Germany.

Dominicans arrive in China. Displeased with the concessions made by the Jesuits to heathen superstition. Rise of the controversy between the two parties in that country.

— Remonstrants begin to establish themselves in Holland.

— *Conferences between divisions of the Lutheran and Reformed Churches of Leipsic.*

— *End of the Catholic League.*

— *Order of Priests of the Missions*, founded by Vincent de Paul in 1624, confirmed by the pope. (Home missionaries of the Romish Church, charged especially with the care of the sick, both bodily and spiritual; *Lazarists*.)

1632 Gustavus Adolphus defeats Wallenstein at Lutzen; but dies in the arms of victory. Sweden continues t

war on behalf of the Protestants, under the conduct of the Chancellor Oxenstiern.

1632 * In England, feoffees of impropriations exchequered, and the property forfeited to the crown.

— Union of the Mennonites at Dort.

— University of Dorpat founded (restored in 1802).

1633 Assassination of Wallenstein.

— * The English Baptists, as a distinct church or denomination, now form a considerable body.

— * In England, the king (Charles I.) publishes his Book of Sports, a renewal of the proclamation of James concerning liberty and amusements on the Lord's day.

Laud, now Archbishop of Canterbury, zealous in enforcing the observance of ecclesiastical ceremonies, and in adding to their number. A few alterations made in the *Book of Common Prayer* during this reign; but unimportant.

— Edmund Richer, R. C.

† *John Crell*, a Socinian leader.

1634 Jesuits expelled from Abyssinia.

The plans of Cyril Lucaris, Patriarch of Constantinople, for an union of the Greek and Protestant Churches, are thwarted by the influence of Jesuits.

— * Synod of Dublin.

Flourishing period of the Reformed Church in France.

Grounds of the Syncretistic Controversy. — Calixtus, Professor of Divinity at Helmstadt, maintains that the consent of catholic antiquity, i. e. the agreement of the Primitive Church during the first five centuries, ought to be regarded as a secondary rule of faith, subordinate only to the Holy Scriptures. He begins to be suspected of a leaning towards the Romish doctrine of Tradition.

1634 *Order of the Sisters of Charity* founded.

1635 University of Tyrnau founded (removed to Pest in 1777).

1636 University of Utrecht founded.

1637 FERDINAND III. EMPEROR OF GERMANY.

— * Repeated severities in England, with a view to uphold the authority of the Church and court, produce great dissatisfaction and disgust.

* Charles endeavours to force a new liturgy upon the Church of Scotland. Great opposition, and popular tumults.

— † * Nicholas Ferrar. † *John Gerhard*, L.

1638 Cyril Lucaris put to death.

— * *Scotland.* — General Assembly at Glasgow. Dissolved by the king's commissioner, but continues its sittings, and rescinds all that had been established since 1605, namely, Episcopacy, the Articles of Perth, the Canons, and the Liturgy. THE COVENANT SIGNED IN EDINBURGH. Civil war. The king obliged to make peace.

The Convent of Port Royal in great repute. Many religious and learned men settle near it, and devote themselves to a life of literary and religious pursuits, as lay-brethren. It becomes a nursery of Jansenist or Anti-jesuit principles.

1638 Some Socinian students at Racow having insulted the Roman Catholics in the public exercise of their religion, the latter cause their places of worship to be shut up, their press stopped, and their schools closed.

— † Cornelius Jansenius, R. C.

1639 Rise of the *Syncretistic Controversy* in the Lutheran Church. Busher publishes an attack upon Calixtus, as a secret papist.

1640 Dispute between the Pope and John IV. of Portugal; the former refuses to confirm the bishops appointed by the king.

— * The Long Parliament of England meets.

— * In England, the Convocation frames violent canons, under Laud, including that enjoining the Et cætera oath against innovation. There were now three principal parties in England with reference to Church matters:—
1. The high episcopalians. 2. The moderate episcopalians. 3. The anti-episcopalians, or presbyterians. The extreme measures of Laud contribute to increase the ranks of the latter. The Long Parliament makes various attacks upon the Church.

— * Convocation directs that every preacher shall enforce in his sermons, twice a year, conformity to the rites and ceremonies of the Established Church.

— This year was published the celebrated posthumous work of *Jansenius*, entitled AUGUSTINUS, seu Doctrina Augustini de Humanæ Naturæ Sanitate, Ægitudine, Medicinâ, adversus Pelagianos et Massilienses.

The Jansenist Controversy, henceforth properly so called, acquires fresh life and bitterness by the publication of this work. The Jesuits make a violent attack upon the book.

1640

University of Abo in Finland.

Dutch missionaries labour during this century in Brazil, and in the East Indies, especially in Ceylon.

1641

* Execution of the Earl of Strafford.

— * Massacre of Protestants in Ireland.

— * Protest of the English bishops against the proceedings of Parliament. The bishops sent to the Tower on a charge of high treason. Episcopacy overthrown. Archbishop Usher proposes a plan for combining Episcopacy with the Presbytery.

Baxter lectures at Kidderminster.

H. Grotius, *Annotationes in Vetere et Novo Testamento*.

— † Francis Gomarus, R.

1642

* *August 25.*—Commencement of the English rebellion and civil war. The king's standard raised at Nottingham. *October 23.*—Battle of Edgehill. Head-quarters of the Royalists at Oxford. Battle of Brentford.

— * The English bishops deprived of their votes and of their property. The Councils of Star Chamber and Ecclesiastical Commission suppressed.

— The pope publishes a bull, repeating his predecessor's prohibition concerning *the Jansenist Controversy*, and containing orders for the suppression of the work of Jansenius, and all defences of the same. Notwithstanding this, a large and influential party of divines in France undertake a defence of the opinions of Augustin and Jansenius (Ant. Arnauld).

1642

† Henry Hoegger, L.

1643

Louis XIV. King of France.

— * *English Civil War*. Parliament take Reading. Hopton takes Bristol. The king besieges Gloucester: siege raised. Battle of Newbury. The king retires upon Oxford.

— ORTHODOX CONFESSION OF THE GREEK CHURCH, drawn up by Peter Mogelas, Metropolitan of Kiev, received by the Church at Constantinople, and subscribed by the patriarchs of Constantinople, Alexandria, Antioch, Jerusalem, and Moscow.

— * In England, Assembly of Divines nominated by Parliament met at Westminster. The solemn league and covenant taken by the Parliament, having been forced upon them by the Scotch.

The Assembly of Divines consisted chiefly of Presbyterians, with some Episcopalians, and a few Independents. The works published by the assembly were, a Directory for Worship and Ordination, a Confession of Faith, and two Catechisms, the larger and the shorter.

— *Syncretistic Controversy*.—Conrad Horneius, a friend of Calixtus, affirms the necessity of good works to salvation.

— * *Antinomian Controversy* in England (Crisp's works).

— The number of Holy Days abridged by a papal bull.

— "Acta Sanctorum" begun at Antwerp by the Jesuits Bolland, Henschen, and Papebroch, continued by others.

— † Nich. Hunnius, L. † John Uytenbogaert, R.

1644

* *English Civil War*.—Battle of Marston Moor. Surrender of York. Defeat of the Earl of Essex. Second battle of Newbury.

— Dionysius Petavius (*Theologica Dogmata*).

1644 † * William Chillingworth. † Henry Alting, R.
 † Simon Episcopus, R.

1645 Prince of Condé and Marshal Turenne defeat the Imperialists at Nordlingen.

— * *English Civil War.*—Battle of Naseby.

— Conference at Thorn, between the Polish Roman Catholics and Dissidents; without effect.

— * Laud beheaded. The Directory introduced.

N.B. The Presbytery was established only in London and Lancashire, and was always subject to Parliament. The power of the Presbyterians was quickly superseded by that of the Independents.

The Syncretistic Controversy receives a fresh impulse in consequence of some expressions of Calixtus at Thorn, in which he is thought to favour the doctrines of the Reformed or Calvinistic Church rather than those of the Evangelical or Lutheran.

The Lutheran Church gradually forms itself into two parties, violently opposed to each other, namely, on the one hand, Calixtus and his followers, chiefly at Helmstadt and Königsberg; and, on the other, the divines of the Electorate of Saxony, under the lead of Hülsemann of Leipsic, Weller of Dresden, and the celebrated Abraham Calov of Wittemberg.

John Muræus and Salomon Glassius endeavour to reconcile conflicting opinions.

* Anabaptists; Antinomians; Familists; Fifth Monarchy Men; in England.

— † Matthew Hoe, L. † *Hugo Grotius, R.*

1646 * *English Civil War.*—The king surrenders to the Parliament.

1646 The Christians of St. Thomas, on the coast of Malabar, renounce their connection with the Romish Church.

— * Confession of Faith of seven Baptist churches in London.

1647 * *English Civil War*.—The king seized by Joyce. His escape from Hampton Court. Imprisonment in Carisbrook Castle.

— * The Westminster Confession approved by the General Assembly of the Kirk of Scotland (ratified by an act of the Scottish Parliament in 1649).

— * George Fox begins to preach.

— University of Bamberg founded.

1648 Philip IV. recognises the Independence of the Netherlands.

— PEACE OF WESTPHALIA,
by which the German Protestants are confirmed in the rights ceded to them by the religious peace of Augsburg, which are declared to extend alike to the Reformed and Lutheran Churches; and all things placed upon the footing of the year 1624, with respect to the possessions of Protestant princes. *Edict of Restitution revoked. End of the Thirty Years' War.*

The pope issues a bull declaring the provisions of this treaty null and void; but his attempts against it prove abortive.

— University of Harderuck founded.

— Leo Allatius, *De Ecclesiæ Occidentalis et Orientalis Perpetuâ Consensione.*

— † John Quistorp, L.

— † * Lord Herbert, of Cherbury, a deistical writer.

1649 * Charles I. King of England, beheaded.
(* *Interregnum and Usurpation.*)

1649 * In England, the Parliament ejects many Presbyterian ministers by imposing the Engagement. Bill passed, "For the Propagation of the Gospel in Wales."

— * *Society of Friends, commonly called Quakers, founded by George Fox.*

Fox imprisoned this year at Nottingham.

— † Frederick Spanheim, R. † G. J. Vossius, R. † Stephen Bauny, a Jesuit.

1650 *Jansenist Controversy.*

The Jesuits having selected from the works of Jansenius six propositions, which they declare to be heretical, a body of French bishops, eighty-five in number, petition the pope this year to define the sense in which those propositions may really be regarded as such. Eleven other bishops protest against this appeal, or reference, as contrary to the liberties of the Gallican Church. The pope contents himself with publishing a bull (in 1653) simply condemning five of the six propositions. The Jansenists continued to maintain their tenets, on the ground that the propositions were not contained in the works of Jansenius *in the sense in which they were condemned by the pope.*

— L. Capellus ; *Critica Sacra.*
(† René des Cartes.)

The Cartesian philosophy begins to exercise a deteriorating influence on the doctrine of the Reformed Church.

Christianity is now entirely banished from Japan.

1651 * *English Civil War.*—Charles II. crowned at Scone. Battle of Worcester.

— † Andrew Rivet, R. † J. Sirmond, R. C.

1652 Capuchin Mission to the interior of Africa.

— The landgrave of Hesse Rheinfels conforms to the Romish Church.

* Henry Hammond defends the Anglican doctrine of Episcopacy against Blondel.

— † Dionysius Petavius (Denys Petau) R. C.

The Lutheran churches are now distinguished by barren orthodoxy and futile controversies. Powerful exhibitions and applications of the doctrines and duties of Christianity, by which the era immediately succeeding the Reformation was characterised, have given place to cold or captious accuracy of statement, and jealous defence of received opinions.

* Controversies relating to Baptism active in England from 1649 to 1675.

The worship of the Virgin Mary cultivated with peculiar zeal in Spain.

1653 * *Oliver Cromwell, Protector of England, Scotland, and Ireland.*

— During the Usurpation, toleration is not extended to Roman Catholics and Jews.

— Buxtorf's *Anticritica*; against Capellus.

— † Claud. Salmasius (Saumaise), R.

1654 Charles X. (Gustavus) King of Sweden.

— * In England, the Committee of Triers appointed. (Church government had hitherto been carried on by the Assembly under Parliament.)

1654 * First Meeting of Quakers in London.

† J. V. Andreæ, L.

Struggles between the kings of Portugal and the popes from 1640 to 1670.

1655 The form of Presbyterian Church government and ordination (agreed upon by the Westminster Assembly in 1649) ratified by the General Assembly of the Kirk of Scotland.

— Abraham Calov, *Systema Locorum Theologicorum*.

— University of Duisburg founded.

— † * James Usher, Archbishop of Armagh. † *David Blondel, R.*

— *Syncretistic Controversy.* — *Consensus Repetitus Fidei* vere Lutheranae prepared, as an antidote against the opinions of Calixtus; published in 1664. (1656. † G. Calixtus; controversy continued by his son, Frederic Calixtus.) Ernest, Duke of Saxe-Gotha, endeavours to effect a pacification, supported by Seckendorf. He lends his countenance to a plan for establishing a Collegium Irenicum or Pacificatorium.

1656 *Jansenist Controversy.* — Machinations of Jesuits and Dominicans against the Jansenists. Arnauld expelled from the Sorbonne. Blaise Pascal begins to attack the Jesuits. (False moral principles held by the Jesuits in general—that a good intention makes a good act; mental reservation; distinction between philosophical and actual (or theological) sin; probabilism; efficacy of slight or even feigned repentance.)

The pope (Alexander VII.) declares that the five condemned propositions are contained in the works of Jansenius, and in the sense affixed to them when so condemned. The court of France unites with the pope against the Jansenists.

1656 Lettres Provinciales of Blaise Pascal, under the name of Louis de Montalte.

— † * Joseph Hall, Bishop of Norwich. † George Calixtus, L. † J. Feuerborn, L. † Salomon Glass, L.

* During the Usurpation, several individuals were punished for heterodoxy in England.

1657 LEOPOLD I. EMPEROR OF GERMANY.
Frederick William, Elector of Brandenburg, independent.

In France, the Jesuits work upon the mind of Louis X., to the disadvantage of the Reformed Church in that country.

— The Patriarchate of Moscow independent of Constantinople.

— † J. B. Carpzov, L.

1658 * Declaration of the Faith and Order owned and practised in the Congregational Churches in England; agreed upon and consented to by their elders and messengers in their meeting at the Savoy.

— *Edict against the Socinians in Poland*, as being not dissidentes de religione, but dissidentes a religione. All Socinians obliged to quit Poland within three years. Some found refuge in Prussia; others associated with the Arminians in the Low Countries; but, for the most part, they betook themselves to the Unitarians of Transylvania, who gave them a friendly reception, and with whom they became incorporated.

— † P. Du Moulin, R.

Controversy of Cocceius with Maresius and Voëtius respecting the Sabbath.

* Anglo-American missionaries propagate the Gospel among the North American Indians. John Elliot.

1659 † J. G. Dorsch, L. † Curcellæus, a Remonstrant.

1660 * Charles II. King of England (Restoration).

— * *Episcopacy restored in England.* — Petition of the Nonconformists. Answer of the bishops. Declaration of the king.

— Critici Sacri.
— † * *Henry Hammond.* † Vincent de Paul, R. C.

1661 * The English Convocation grants a subsidy to the king. The last tax of this nature paid by the English clergy. Convocation henceforth exists merely in name and form.

— *Conference at Cassel*, for union of Reformed and Evangelical Churches; ineffectual. It was, however, agreed that the differences between the two churches do not affect the foundation of faith.

— * *Savoy Conference. Corporation Act.*

Among the Dutch Remonstrants (followers of Grotius and Episcopius) the distinctive doctrines of Christianity gradually disappear.

— * *English Book of Common Prayer.* — Last revision of the Liturgy, by Convocation. After some slight alterations by Parliament, it was legally authorized, August 24. 1662. And thus the Book of Common Prayer, as we now use it, was complete.

1661 † * Bryan Walton, Bishop of Chester. † J. Hülse-
mann, L. † J. C. Daunhauer, L.

— † Jonas Schlichting, a Socinian leader.

1662 Dispute between the pope and the king of France.
The pope sues for pardon.

— * *Act of Uniformity*. — Two thousand nonconforming
ministers ejected on the 24th of August. Great severity
and injustice on the part of the ruling powers. Calamy
and Baxter imprisoned.

* Episcopacy restored in Scotland.

— † J. Weller, L. † *Blaise Pascal*, R. C. † Peter de
Marca, R. C.

— † * John Biddle, an English Arian.

1663 Louis XIV. establishes a missionary college in Paris,
especially for China.

— * Select Vestry Act.

— † Theoph. Raynaud, R. C.

The Reformed Church in France, for the most part,
adheres to the doctrines of Calvin respecting Predestina-
tion, &c. But some divines of that communion (*e. g.*
Amyraldus, and others) had mitigated the doctrine, by
drawing a distinction between general and special grace.
Their positions were opposed by *Spanheim*; but the Re-
formed Synods of *Alençon* (in 1637) and *Charenton* (in
1644, 1645) refused to condemn them as at variance
with the received doctrines. Their tenets (*universalis-
mus hypotheticus*) were subsequently adopted by many
members of that Church.

1664

* First Conventicle Act.

De Rancé founds the order of La Trappe.

Further divisions among the Waterland Mennonites ; relating primarily to the doctrine of absolute predestination. The one party, called Apostoolians, Sonnists, or Mennonite Baptists ; the other, Galenists, Lammists, or Remonstrant Baptists.

† * Samuel Fisher, a Quaker.

* The Society of Friends had lately suffered great persecution. Its members were exposed to peculiar sufferings under the Conventicle Act.

† John Buxtorf, R. † Moses Amyraldus, R.

1665

Charles II. King of Spain.

* The Plague breaks out in London.

Consensus Repetitus Fidei Vere Lutheranæ.

* Five Mile Act.

Jansenist Controversy. — The pope commands all the French clergy formally to abjure “the heresy of Jansenius,” and to subscribe to the assertion, that the five propositions are contained in the works of Jansenius in the heretical sense. Many of the clergy protest against recognising the pope’s infallibility as to matters of fact, while they declare themselves ready to yield to it in matters of faith. Vehement disputes ensue. Attempt to obtain the signatures of the Nuns of Port Royal by compulsion.

Violent persecution of the Waldenses.

University of Kiel founded.

1666

* The Fire of London.

P. J. Spener, Senior of the Ministry at Frankfort-on-the-Maine. He makes efforts to restore the study and practice of *scriptural theology* in the Lutheran Church.

— * William Penn joins the Society of Friends.

— A large sect separates from the Russian (Greek) Church, chiefly on liturgical grounds ; which afterwards subdivides itself into a number of smaller sects (Raskolnites, — Separatists). They are at first exposed to violent persecution.

1667

The pope sends vicars into the territories of John Frederick, Duke of Brunswick, who had conformed to the Romish Church.

Controversy between Claude and Nicole respecting the doctrine of the Eucharist.

— A French translation of the Scriptures by the scholars of Port Royal (Translation of Mons) published at Amsterdam. Condemned by the pope.

— † Samuel Bochart, R. † J. H. Hottinger, R.

1668

Triple alliance between England, Holland, and Sweden, against Louis XIV. of France.

— *Jansenist Controversy.* — The new pope (Clement IX.), by allowing an ambiguity of expression, persuades the greater part of the Jansenists to subscribe the abjuration.

— * William Penn, a prisoner in the Tower, writes his “No Cross, No Crown.”

— University of Lund founded.

— † J. Hoornbeck, R.

1669 In France, Louis XIV. begins to use efforts for inducing the Protestants in that country to conform to the Romish Church. Marshal Turenne unexpectedly conforms.

* About this time various proposals were made for the toleration and comprehension of English Nonconformists; but without effect.

Labadists at Amsterdam.

— † J. Cocceius, R. † H. Busenbaum, a Jesuit. † Leo Allatius, a Latinising writer of the Greek Church.

1670 Treaty between the emperor, Spain, and Holland.

— The pope reconciled to Portugal. The king's nomination to bishoprics confirmed.

— * Second Conventicle Act.

— † J. Daille, R.

— Quesnel's Annotations on the Gospels published. Also, Bossuet's Exposition de la Doctrine de l'Eglise Catholique sur les Matières de Controverse.

— University of Urbino founded.

1672 The emperor, Spain, Holland, and Brandenburg, declare war against France.

Louis XIV. conquers the greater part of Holland. William, Stadtholder.

— * Corporation Act. (Ineffectual declaration of Toleration by Charles.)

1673 * The Test Act.

1673 University of Inspruck founded.

1674 Louis conquers Franche Comté. Victories of the Prince of Condé and Marshal Turenne in Germany and Flanders.

— † Cardinal Bona.

— † J. Labadie.

Cocceian Controversy in the Reformed Church, concerning the principles of scriptural interpretation, and the doctrine of the covenants. Typical and federal theology. This controversy continued to divide the Reformed Church during the remainder of this century. Subdivided into two sections, the strict (of Utrecht) and the moderate (of Leyden), the Anticocceians also (Voetians) were distinguished into the old and modern.

1675 Spener's "PIA DESIDERIA."

Attempts at effecting an union between German Protestants and the Church of Rome, promoted by Spinola.

— FORMULA CONSENSUS HELVETICI.

— * Meeting for Sufferings, appointed by the Society of Friends.

— Michael Molinos publishes his "Spiritual Guide."

— † * John Lightfoot. † Samuel Desmarets, R.

1676 The new pope (Innocent XI.) soon became distinguished by his honest and zealous efforts for promoting the interests of the Church (on papal principles), and for giving a wholesome correction to the teaching and morals of the clergy. At the same time, he strenuously maintained the supposed rights and honour of the Church against the claims of temporal potentates.

1676 * Continued persecution of the Quakers in England. Division in the society. Barclay writes his Apology.

1677 Spener publishes his "Spiritual Priesthood."

Quakers endeavour to establish themselves in Holland and Germany.

— † Gilbert Voetius, R.

— († Benedict Spinoza, a pantheist.)

The Syncretistic Controversy gradually degenerates into a personal quarrel between the leaders of the opposite parties, and declines in general interest.

In Switzerland, the strict Calvinistic doctrines respecting Predestination, &c. continue to maintain their ground, although not without opposition.

— Peace of Nimuegen, between France and Holland.

— Dispute of the pope with France respecting the appropriation of vacant bishoprics to the king (regale).

— * Plots for the re-establishment of Popery in England (Titus Oates).

· * Act against Roman Catholics, excluding them from both Houses of Parliament.

— † John Launoi, R. C.

— † Wissowatius, Socinian.

1679 *The Jansenist Controversy.* — The pope (Innocent XI.) takes part in the argument of the Jansenists against the Jesuits. He published a bull this year condemning the Propositiones laxorum moralistarum, — for the most part, positions maintained by Jesuits).

1679 † * Henry Moore. † Francis Burmann, R. } James
Alting, R.

— † * Thomas Hobbes, a deistical writer.

1680 The pope is still engaged in a contest with the king of France, respecting the right of nomination to benefices during the vacancy of a bishopric.

Bossuet, as a controversialist, endeavours to induce a re-union of Protestants with the Romish Church.

— † Duræus (John Dury); who spent his life in endeavouring to promote an union of the Protestant churches, on the ground of their agreement in the essential truths of Christianity.

— † * Earl of Rochester. † Martin Geier, L.

— † Antoinette Bourignon, pretender to inspiration, and celebrated propagator of mystico-theosophic doctrines in the Low Countries.

1681 Persecution of the Reformed Church in France.

— † J. Musæus, L.

— † Christopher Sand, Antitrinitarian.

1682 *A National Council of France,*
convened by the king, at Paris, embodies certain propositions restrictive of the papal authority in that country, which, in effect, had been held by a large portion of the Gallican clergy ever since the Council of Constance.

QUATUOR PROPOSITIONES CLERI GALLICANI.

These are, 1. That the power of the pope extends only to spiritual matters; and especially that the king cannot be deposed by the pope. 2. That the spiritual authority of the pope is subject to that of a general

1682 council, according to the principles promulgated at Constance. 3. That the exercise of the papal power in judicial matters must be regulated by the ancient ecclesiastical laws. 4. That the pope possesses the power of deciding in matters of faith, but that his decisions are to be regarded as infallible only when confirmed by the voice of the whole church.—Bossuet writes in defence of these propositions. The pope declares the acts of this council null and void (see 1693).

— * Penn and his colony of Quakers found the State of Pennsylvania.

— Bossuet's *Defensio Declarationis Celeberrimæ quam de Potestate Ecclesiasticâ sanxit Clerus Gallicanus*.

Calov's *Historia Syncretistica*.

1683 John Sobiesky, King of Poland, defeats the Turks at Vienna.

— * English high churchmen proclaim the doctrine of passive obedience and non-resistance. The Oxford Decree (July 21.)

— † J. A. Schertzer, L.

1684 Last Edition of the Racovian Catechism.

* In England, during the reign of Charles II., many thousand Protestant dissenters were thrown into prison, and subjected to other severe sufferings.

The Church of Rome obtains ascendancy in the Palatinate.

1685 * James II. King of England.

— REVOCATION OF THE EDICT OF NANTES.

The Reformed Church in France suffers increased per-

secution. Many members seek refuge in flight; many others murdered; churches destroyed.

1685 * In England, James endeavours to establish arbitrary power, and the Roman Catholic religion. He publishes a letter prohibiting the clergy from preaching on controversial subjects.

* Several heads of colleges in Oxford declare themselves Roman Catholics.

1686 *In France, Fenelon labours zealously for the reduction of the Protestants to the Roman Catholic faith.*

— * James establishes a court of ecclesiastical commission. Compton suspended.

Massey, a Roman Catholic, appointed Dean of Christ Church, Oxford.

Great influence of Spener in the Lutheran Church, in favour of Biblical Theology and Practical Religion, in opposition to the cold, scholastic, polemico-orthodox divinity which had become prevalent.

— Hostile operations against the Waldenses, carrying to its height a cruel persecution. Extermination of the greater number (eleven thousand); the rest (three thousand) banished.

— Du Pin's Library of Ecclesiastical Writers.

— † Abraham Calov, L. † Louis Maimbourg, R. C.

1687 * James II. of England treacherously supports the cause of the Romish Church. The English Protestants dread the return of papal usurpation.

— Fresh quarrel between the Pope and Louis XIV. (Right of sanctuary in ambassador's house at Rome.)

— * James issues a *Declaration of Liberty of Conscience*, and endeavours to procure the repeal of penal laws against Nonconformists, with a view to facilitate the re-establishment of the Roman Catholic religion.

He issues a mandatory letter to the Fellows of Magdalen College in Oxford, enjoining them to elect a Roman Catholic as president. The Fellows resisted, and were afterwards ejected, together with Hough, whom they had appointed president. Cambridge also resisted an illegal act of royal interference concerning the conferring of a degree on a Roman Catholic, without taking the oaths. Governors of the Charter House refused to admit Andrew Popham on the same terms.

1687 The pope's nuncio publicly received at Windsor.

The pope condemns, as heretical and blasphemous, sixty-eight propositions selected by the Inquisition from the writings of Molinos. The writer imprisoned for life.

The party attached to the principles and writings of Molinos begin to be designated by the title of *Quietists*, as a term of reproach.

1688 * James II. compelled to resign the English crown, on account of his perfidy towards the national church. He had republished his iniquitous Declaration, with orders that it should be read in every parish church. Seven bishops, having petitioned against it, were committed to the Tower, on charge of a misdemeanour. They were tried and acquitted. James endeavoured to retrace his steps when it was too late.

* THE GLORIOUS REVOLUTION
places William and Mary upon the throne.
Peter the Great, Emperor of Russia.

* Eight bishops and four hundred other clergy, refusing to take the new oaths of supremacy and allegiance (Nonjurors) are ejected.

* The liberties of the British Church are now, for a time at least, secured.

The praise belongs to God.

May HE evermore defend us from false doctrine, superstition, and ecclesiastical tyranny !

1688 William du Serre, a native of Dauphiné, pretends to the possession of miraculous gifts. Rise of the *Camisards*.

-- *Bossuet's Histoire des Variations des Eglises Protestantes.*

— † * John Pearson, Bishop of Chester. † * Ralph Cudworth. † J. A. Quenstedt, L.

1689 * Act of Toleration. Proposals for an alteration of the Liturgy, Canons, &c. under royal commission, by Convocation; defeated by the Lower House.

* Episcopacy abolished in Scotland. The Presbyterian Church established by law.

— * *Confession of Faith agreed upon by a general Assembly of the Calvinistic Baptists in London.*

— Casimir Leszinski, burnt at Warsaw, as an atheist.

— Religious liberty in China. Permission to embrace Christianity.

— * The *Quakers* now enjoy toleration in England and America.

— The banished *Waldenses* recover their native province.

— *The Syncretistic Controversy* terminates shortly after the death of Calov (1686) and Strauch (1690).

— COLLEGIA PHILOBIBLICA, AT LEIPSIC.

(Aug. Herm. Franke.)

Rise of the Pietistic Controversy.

— * *English Book of Common Prayer.* — An attempt was made, with the sanction of many bishops and eminent divines, to effect some useful alterations in the Book of Common Prayer, by an act of Convocation, under royal commission. But the attempt was overruled by the Lower House, assenting to the views of Dr. James, author of the

Oxford Decree (1683) — “Nolumus leges Angliæ mutari !”

1690

* Battle of the Boyne.

— Disputes between the pope and the king of France continue.

— † * John Elliot, Apostle of the North American Indians.

— † * Robert Barclay, a Quaker (Apology).

— * *Antinomian Controversy in England revived.*

1691

* Renewed persecution of Protestants in Ireland.

— * Division of English Baptists, into *Particular Baptists* (Calvinistic), and *General Baptists* (Arminian). A third class, Sabbatarians, or Seventh-day Baptists, was also formed; — always small, — and now almost merged into the Particular Baptists.

— * *Proposed union of the English Presbyterian and Congregational Churches.* — Heads of agreement assented to by the united ministers in and about London, formerly called Presbyterian and Congregational.

* At this time, the doctrinal views of the great body of Dissenters in England were in conformity with those of the Established Church.

— Spener at Berlin; obnoxious to the “orthodox” Lutheran divines on account of his Scriptural doctrines and practical Christianity.

Zeal for the recovery of his Church from a barren and lifeless orthodoxy led him to undervalue the Lutheran confessions and symbolic books, or at least to speak lightly of their use and importance. It is probable that the impression which he effected in this way was greater than he

intended ; and that it was afterwards employed as an instrument against the cause of scriptural truth itself.

1691

† * George Fox, a Quaker.

At this period there were Societies of Friends in Holland, Germany, and Prussia, but these were few and inconsiderable ; while those in England and America were severely persecuted.

— † * Richard Baxter. † Samuel Basnage, R.

1692

* The Boyle Lectures begin.

— † Arthur Bury, an Arian.

1693

The popes having resolutely refused to fill up vacant bishoprics in France during the late disputes, and the French Church not having dared to supply deficiencies without his concurrence, the king was at length obliged to yield. The French clergy beg pardon of the pope for the acts of the Council of Paris (1682). But the principles declared on that occasion continued to influence a large portion of their body.

— Baillet writes against the worship of the Virgin.

That superstition had been carried to a great height in Spain about this time.

* *A Statement of Christian Doctrines issued on behalf of the Society of Friends.*

— Quesnel's Practical Annotations on the New Testament completed.

— † Charles Blount, a deistical writer.

1694

University of Halle founded.

This new university soon becomes the cradle of Scriptural Theology in Germany. Spener, Franke, and others, labour with great success.

The Lutheran Church now divides itself into two parties; the one, having Halle for its centre, maintaining the reformed principles of Luther in spirit and practice, and endeavouring to spread a living, scriptural, practical Christianity; the other, having the universities of the Electorate of Saxony (especially Wittemberg) for its strong hold, maintaining controversially "a stiff, orthodox, scholastic dogmatism."

The scriptural doctrine of sanctification, and its inseparable connection with justification, had been generally neglected by the Lutheran divines before this period. Spener laboured to bring it into due prominence, but without falling into the error of confounding justification and sanctification with each other.

— † * John Tillotson, Archbishop of Canterbury. † Christian Kortholt, L. † Antony Arnauld, R. C.

1695

* George Keith expelled from the Society of Friends.

Madame Guyon and her confessor, Francis de la Combe, propagate the mystico-theosophic principles of Molinos in France and Switzerland. Protected by Fenelon, who became Archbishop of Cambray in 1695. After the submission of Fenelon to the decision of Rome, the views which he had advocated find little support, and gradually decline.

1696

— † J. W. Baier, L. † Spinola, R. C.
 † Benedict Pictet, R. (System of Theology).
 † Molinos, R. C.

1697

Charles XII. King of Sweden.
Peace of Ryswick.

— † Sebastian Schmid, L. † J. H. Heidegger, R.

Dutch missionaries begin to propagate the Gospel in Ceylon and Java with great success.

1698

* *Society for Promoting Christian Knowledge founded.*
ORPHAN HOUSE AT HALLE FOUNDED.

— Fresh persecution of French Protestants.

Controversy between Fenelon, Archbishop of Cambray, and Bossuet, Bishop of Meaux, concerning love to God, and various points involved in the mystic theology of Molinos and Guyon.

† A. Pfeiffer, L.

1699

Frederick IV. King of Denmark (to 1730).

— The pope condemns, as dangerous and erroneous, twenty-eight propositions selected from Fenelon's *Explication des Maximes des Saintes sur la Vie Intérieure*. Fenelon submits.

— † J. B. Carpzov, L.

During this century, the Church of Rome maintained missions in various parts of the world; especially in the East Indies; Siam, Tonquin, and Cochin China; Japan; China; Africa; Portuguese, French, and Spanish America; particularly in Paraguay.

The missionaries were, for the most part, members of monastic orders, but especially Jesuits: serious misunder-

standings and violent disputes often arose between the Jesuits and the members of other orders.

1700 *Missionary zeal now receives an impulse in the Evangelical (Lutheran) Church — a consequence of the improved tone of religious feeling to which, through divine blessing, the labours of Spener, Franke, and their friends, gave rise.*

Frederick IV. King of Denmark, resolves to establish a mission on the coast of Tranquebar, in the East Indies.

There is, at this time, a Christian church in the palace of the Emperor of China, at Peking.

Philip V. King of Spain.

War between Russia, Poland, Denmark, and Charles XII. of Sweden.

The new pope, Clement XI. (1700–1721), encouraged by the recent victory over the king and clergy of France, endeavours to establish the papal dominion in its former extent. Hence the period of his government included a series of struggles, especially with the emperor of Germany.

The emperor of Russia becomes head of the (National) Greek Church in his dominions. The office of patriarch abolished.

** The Baptists' Catechism.*

Academy at Berlin.

The Camisards numerous in the Cevennes and Lower Languedoc. Pretensions to inspiration, the power of working miracles, prophesying, &c.

1701 The emperor, England, Holland, Savoy, and Portugal, declare war against France and Spain.

Frederick I. King of Prussia.

1701 * Society for the Propagation of the Gospel in Foreign Parts founded.

* Toland writes against Christianity.

— Two Lutheran (titular) bishops appointed on occasion of the coronation of the king of Prussia.

— † * Richard Kidder, Bishop of Bath and Wells. † F. U. Calixtus, L. † F. Spanheim, R.

Terministic Controversy in the Lutheran Church.

1702 * Anne, Queen of Great Britain.

— University of Breslau founded.

1703 † F. Bechman, L.

The Prussian government begins to use efforts for effecting an union between the Reformed and Evangelical Churches.

— *Conference at Berlin* ; fruitless.

1704 Battle of Blenheim.

Stanislaus Lecksinsky, King of Poland.

Disputes between the Jesuits and Dominicans in China now run very high.

— † J. Gousset, R. † H. Noris, R. C. † J. B. Bossuet, R. C. † Louis Bourdaloue. († * John Locke.)

The School of Spener begins to degenerate ; pretension substituted for piety, affectation for humility, irregularity for zeal ; pietism gradually identified with ignorance. — Enthusiastic, or otherwise erroneous, interpretation and adoption of Spener's positions.

1704 Petersen, Dippel, and other fanatical teachers, make the writings of Pietists their starting-point.

But some of the more genuine disciples of this school continue to propagate pure Christian doctrine and spiritual religion, with humility, faith, and zeal.

— JOSEPH I. EMPEROR OF GERMANY.

— ZIEGENBALG AND PLÜTSCHAU,
Danish missionaries to the coast of Tranquebar; *recommended to Frederick IV. by Franke of Halle.*

1705 *Jansenist Controversy.*—Clement XI. a zealous friend of the Jesuits, published a bull this year, declaring it not sufficient to observe an obedient silence upon the question, whether the five propositions were really contained in the works of Jansenius,—requiring the belief that he taught them in the heretical sense, — and demanding subscription with this understanding. Many of the Jansenists had already retired from the contest, and the bull created little excitement. Port Royal, however, still adheres to the Jansenist cause.

— † P. J. Spener, L.

1706 Peace between Sweden and Saxony.
Battle of Ramillies.

— *The Camisards* destroyed, or expelled from their native country. Some of the surviving “prophets” come to England, where they obtain a few followers. Pretensions to inspiration or revelations, power of healing and working other miracles. The delusion soon passed away.

— † P. Mastricht, R.

— † * Peter Bayle, a sceptical writer.

1707

* Union of England and Scotland.

J. A. Turretin, a reformed divine, maintains that the points of difference between the Evangelical and Reformed are not such as necessarily prevent an union of the two churches.

—

† * Simon Patrick. † J. Mabillon, R. C.

1708

Violent dispute between the Pope and the Emperor Joseph, respecting the right to the Duchy of Parma. The pope and emperor are at variance also respecting the right claimed by the emperor of presenting once, during his reign, to a vacant place in each of the German ecclesiastical foundations; (*Jus primarum precum*).

—

† Herman Witsius, R.

About this time the Franciscans occupy more than 7000 monasteries.

—

Jansenist Controversy. — The pope (Clement XI.) prohibits the reading of Quesnel's Commentary on the New Testament, on account of its alleged errors, and its agreement with the Translation of Mons. Noailles, Archbishop of Paris and Cardinal, had signified his approbation of the book, after it had been submitted to the inspection of Bossuet, and received his favourable testimonial. The present prohibition was procured by the Jesuits, the enemies of Noailles.

(The Convent of Port Royal des Champs destroyed by Louis XIV. at the instigation of the Jesuits, in 1709 and 1710.)

1709

Charles XII. of Sweden, completely defeated by Peter the Great, at Pultowa.

- 1709 The pope and the emperor come to terms. Emperor's right to the Duchy of Parma conceded. The *jus primarum preum* virtually established by the grant of a perpetual license for the exercise of it by the emperor.

Protestants on the Continent now make various struggles for the preservation of their religious liberty from Romish aggression.

Violent controversy in Germany between the (so-called) orthodox *Lutheran* divines and the theologians of Halle. Extravagancies of some fanatics employed as an argument against the pious theologians of Halle. Count Zinzendorf at Halle.

— † H. G. Masius, L.

- 1710 The reigning duke of Brunswick Wolfenbuttel conforms to the Romish Church.
-

— † * George Bull. † Thomas Ittig, L. † J. Braun, R.
† E. Flechier, R. C.

J. G. Gichtel, a fanatic, at Amsterdam.

* *Leibnitz endeavours to negotiate an union of the German Protestants with the Episcopal Church of England.*

- 1711 * Act concerning Occasional Conformity repealed.
* Severe laws against the Roman Catholics of Ireland were enacted during the reign of Anne.
-

— *Jansenist Controversy.*—The pope, urged by Louis XIV. at the instigation of his confessor Le Tellier, a Jesuit, publishes his famous constitution or bull *Unigenitus*, in which he strictly forbids the use of the Commentary of Quesnel, condemning as heretical 101 propositions selected from it, many of which contained the doctrines of

Scripture or Augustin, and thus, in fact, establishing Semipelagianism as the doctrine of the Romish Church. Cardinal Noailles refuses to accept the bull. Hence arise violent contentions in the French Church, which last until the death of Louis XIV. in 1715.

1712 * Whiston, Professor of Mathematics at Cambridge, avowing Arian principles, is deprived of his professorship, and expelled from the university.

* Dr. Samuel Clarke advocates some Semiarian doctrines about this time. He is opposed by Dr. Waterland.

— * Gale writes against Wall on Infant Baptism.

— † * J. E. Grabe. * Henry Dodwell. † N. Gürtler, R.

— Congress of Utrecht. Peace between England and France.

— The English Book of Common Prayer adopted by the Scottish Episcopalians, with the exception of the communion office, which corresponds to that in the first liturgy of Edward VI.

— † J. F. Mayer, L. † Philip Limborch, R. † R. Simon, R. C.

1713 Frederick William I. King of Prussia.
Peace of Utrecht.

— Charles Alexander, Prince of Wurtemberg, conforms to the Romish Church.

— † * William Cave. † P. Jurieu, R. † S. Till, R.

— † * A. Ashley Cooper, Earl of Shaftesbury, a deistical writer.

1714

* George I. King of Great Britain.

—

* Many high churchmen in England refuse the oath of allegiance to the reigning House of Hanover (Nonjurors).

—

† G. Arnold, L.

1715

* Rebellion in favour of the English Pretender ; suppressed.

—

Louis XV. King of France.

—

Dispute between the pope and the duke of Savoy respecting the “ Sicilian Monarchy,” or the rights of the duke touching ecclesiastical matters in Sicily. The pope obliged to yield.

—

A bull against the Jesuits, sanctioning the performance of certain superstitious ceremonies by the Chinese Christians.

—

Persecution of Protestants in France.

—

† * Gilbert Burnet, Bishop of Salisbury. † * T. Tension, Archbishop of Canterbury. † G. Olearius, L. † François de Salignac de la Motte Fenelon, R. C.
(† Malebranche.)

1716

*Many (Jansenist) divines of the Church of France evince a desire to effect an union with the Church of England.** Number of *Dissenting Congregations* (i. e. Presbyterian, Independent, and Baptist) in England and Wales, 1398.

—

† J. Fecht, L. † Massuet, R. C.
(† Leibnitz.)

1717

Correspondence between Louis Ellies Du Pin, Doctor of the Sorbonne, and Wake, Archbishop of Canterbury.

—

Frederick Augustus II., Elector of Saxony, conforms to the Romish Church.

Oppression of the Dissidents in Poland.

1717 *Jansenist Controversy*.—Noailles, with many of the French bishops and clergy, appeal from the pope and the bull *Unigenitus* to a general council. Thus the whole French (R. C.) Church was divided into two parties upon this question, namely, the Constitutionists or Acceptants, and the Appellants. In 1718 Clement pronounced sentence of excommunication against the latter ; for some time without any effect.

— * *The Bangorian Controversy begins*. Hoadley denies the divine institution of Episcopacy.

— University of Cervera founded.

— † * Peter Allix.

— † Madame Guyon.

1718 Quadruple alliance between England, France, Austria, and Holland.

— Controversy between Ceillier and Barbeyrac respecting the morality of the Fathers.

— Beausobre and Lenfant's Translation of the New Testament.

— † J. La Placette, R. † H. A. Roell, R.

— † * William Penn.

1719 † Bartholomew Ziegenbalg.

— Consultation at Ratisbon concerning an union of the Lutheran and Reformed Churches.

— † J. H. Mai, L. † L. E. Du Pin, R. C. † Paschasius Quesnel, R. C.

— Toland advocates the system of Spinoza.

1720 C. M. Pfaff, a Lutheran divine, and J. A. Turretin, Reformed, strongly recommended the union of their two churches.

— *Jansenist Controversy.* — Noailles consents to accept the Constitution conditionally.

— J. H. Michaelis (critical edition of the New Testament).
 — † J. W. Jäger, L. † E. Renaudot, R. C.

1721 John Egede goes to Greenland, where he labours for the conversion of the natives.

— *Holy Legislative Synod* at St. Petersburg; a council appointed for governing the Russian Church.

— * Penal laws against Antitrinitarians in England.

— † A. Rechenberg, L. † M. Leydekker, R. † P. D. Huet, R. C. † F. Pagi, R. C.

1722 The progress of Christianity in China receives a check by the death of the Emperor Kang Hé.

— Some Moravian Brethren taken under the protection of Count Zinzendorf.

— † G. W. Molanus, L. † Campegius Vitringa, R.

— † * J. Toland, a deistical writer.

1723 Frederick I. King of Sweden, sanctions compulsory measures for the propagation of Christianity in Lapland.

— Peter Francis Le Courayer, a Roman Catholic divine of Paris, publishes a dissertation in which he declares

ordination of English bishops valid, and maintains the continuance of the genuine apostolical succession of bishops in the Church of England (see 1728).

1723 *Jansenist Controversy.* — Louis XV. having attained his majority, the French government, influenced by Cardinal Fleury, begins to side with the pope in this controversy. The Appellants are henceforth oppressed and persecuted.

— † J. Basnage, R. † Claude Fleury, R. C.

1724 Catharine, Empress of Russia.

Persecution of Protestants in France.

— Attempt to unite the Lutheran and Reformed Churches; without effect.

— Order of the Brethren of Christian Schools, in France, confirmed by the pope.

— Dunkers (Dippers), or Tumblers, a small society of German Baptists, founded by Conrad Peysel, near Philadelphia.

— †* Humphrey Prideaux, Dean of Norwich. † Benedict Pictet, R. † Natalis Alexander, R. C.

1725 Dispute of the Pope with John V. King of Portugal, respecting the papal nuncio (Vincenzio Bicchi).

— Benedict holds a Lateran Council "for the Reformation of the Church." The bull Unigenitus confirmed.

— Catharine, Empress of Russia, appropriates the fixed property of the Church to the use of the crown, and appoints stipends in exchange.

— Jubilee at Rome.

1725 Remains of Augustin said to be discovered at Pavia.

— † Garnier, R. C.

1726 The king of Prussia appoints a "Vicarius Generalis in Spiritualibus," for his Roman Catholic subjects.

— † * Daniel Whitby.

1727 * George II. King of Great Britain.
— Peter II. Emperor of Russia.

— *Church of the United Brethren* at Bertholdsdorf (Herrnhut), established under the auspices of Zinzendorf. (Union of the Lutheran, Reformed, and Moravian constitution and discipline.)

— * Irish Roman Catholics deprived of the right of voting at elections.

— * Hutchinsonians in England.

— J. F. Buddæus ; *Isagoge ad Theologiam Universam*.
— J. Hutchinson ; *Moses's Principia*.

— † * James Abbadie. † A. H. Franke, L.

— † J. W. Petersen, L. (*Millenium,—Apocatastasis*).

1728 Callenberg, Professor of Divinity at Halle, founds an institution for the conversion of the Jews and Mohammedans, which continued in operation until 1791.

— Le Courayer obliged to take refuge in England (Oxford). Here he maintains his former principles, and publishes his translation of Paul Sarpi's *History of the Council of Trent*.

— *Jansenist Controversy*.—Noailles accepts the Constitution unconditionally. (N. B. After his death in the following

year, a paper was found, in which he attributed his recantations, &c. to the weakness of old age.)

1728

† J. Lenfant, R.

— Canonisation of Gregory VII. (who had already been honoured as a saint by some monastic orders), attempted by the pope; but opposed by several of the courts of Europe, especially by France.

* The Wesleys at Oxford.

— † * Samuel Clarke. † J. Fabricius, L. † G. Wernsdorf, L. † J. F. Buddæus, L. † F. A. Lampe, R. † J. Harduin, R. C.

— † * Antony Collins, a deistical writer.

1730

Christian VI. King of Denmark.

— Anne Iwanowna, Empress of Russia.

— *Jansenist Controversy.*— The Constitution Unigenitus is registered by the Parliament of France as a national law. The party of the Appellants is still considerable; they are now distinguished by peculiar observances of an ascetic and otherwise fanatical character. — Reported miracles at the grave of Francis of Paris (Abbé Paris), who died in 1727 (Convulsionnaires).

Infidelity promoted in France by the rising fanaticism of the persecuted Jansenists, and, in general, by the controversy in which they took part and suffered.

— * Tindal writes against the Christian Religion.

— * Origin of the Glassites, or Sandemanians.

— † J. Saurin, R.

1731 | The Emperor Charles VI. enacts that all Hungarian Protestants, in entering upon office, shall take an oath, "by the Virgin Mary and all saints."

— | * By a concordat, the Scotch episcopal clergy are left at liberty to use either the old communion office, or that of the Anglican Church.

— | † J. Marc, R.

— | * *John Wesley and George Whitfield preach in various parts of England.*

— | Polish Dissidents excluded from office.

— | * *Origin of the Scottish Secession Church.*

1732 | *Order of the Liguorians, or Redemptorists*, for the support of the Roman Catholic faith and the instruction of youth, founded at Naples by Alfonso Maria de Liguori.

— | † J. J. Breithaupt, L.

— | Voltaire begins to scoff at Christianity.

1733 | † Thomas Woolston, Matthew Tindal, Mandeville, deistical writers.

— | Three missionaries from the Church of the United Brethren land in Greenland.

1734 | † J. C. Dippel, L., theosophist.

— | Muratori writes against superstition in the worship of saints.

1735 | * John Wesley in America.

— | University of Göttingen founded.

1735 † * William Derham. † J. J. Rambach, L. † M. Le Quien, R. C.

1736 Frederick William I., King of Prussia, makes efforts for effecting an union between the Lutheran and Reformed Churches.

Missions of the United Brethren to the West Indies, North American Indians, Esquimaux, Hottentots, and Surinam.

The Danish Mission in Greenland flourishes.

— † J. A. Fabricius, L. † J. Clericus (Le Clerc) R. † J. Fontanini, R. C.

The Church of the United Brethren extends itself in Germany, Holland, England, Ireland, Denmark, Norway, Russia, North America.

The constitution and discipline of this Church are now settled. Its officers are bishops, presbyters, deacons, deaconesses, acolyths.

— Gradual amalgamation of theological parties in Germany,—speculative, orthodox, and practical. *Corresponding loss of energy and vigilance.* The way is being prepared for the introduction of

A FALSE PHILOSOPHY,
opposed to all former systems of theological doctrines.

1737 † * William Wake, Archbishop of Canterbury. † J. A. Turretin, R.

1738 Warburton's Divine Legation of Moses.

— † G. G. Zeltner, L. † J. C. Wolf, L. † I. Beausobre, R.

Whitfield in America.

— John Wesley forms a society in London, for the promotion of practical piety, retaining communion with the English Episcopal Church. Whitfield cooperates.

1739 FIRST METHODIST SOCIETY.

1739 The University of Paris accepts the bull Unigenitus.

— † Edm. Martene, R. C. † Ruæus, R. C.

1740 MARIA THERESA, EMPRESS OF GERMANY.
Frederick II. the Great, King of Prussia.
Ivan, Emperor of Russia.

— Prosper Lambertini, Pope, under the title of Benedict XIV. (1740—1758). A lover of science, and promoter of comparatively moderate and liberal measures. Zealous in his efforts for the good education, and the general efficiency, of the clergy.

— He maintained, for the most part, a good understanding with the European governments: he was involved in disputes only with the Republic of Venice.

— † S. Werenfels, R.

— *Wars of the Austrian Succession.*
1741 Elizabeth, Empress of Russia.

— * Wesley and Whitfield at the head of separate societies (Wesleyan and Whitfieldite Methodists). The doctrine of Absolute Predestination forms the ground of separation.

— † Theophanes Procopowitz, Archbishop of Novogorod, a reformer of the Russian Church.

— † J. G. Reinbeck, L. † D. E. Jablonski, R. † B. Montfauçon, R. C.

(† J. G. Heineccius.)

— † * Thomas Morgan, a deistical writer.

— † * Thomas Emlyn, Unitarian.

1742

CHARLES VII. EMPEROR OF GERMANY.

— France declares war against England, Austria, and Holland.

— The pope obliges all missionaries in China and Malabar to bind themselves by oath to abstain from accommodating the Christian religion to the customs and superstitions of the natives.

— A large portion of Silesia is now under the dominion of Prussia. The Protestants of Prussian Silesia recover their rights.

— † * Daniel Waterland. † Pet. Sabatier, R. C. † J. B. Massillon, R. C.

— The French government begins to relax its severity against Protestants in that country.

1743

* Canons of the Scottish Episcopal Church.

— University of Erlangen founded.

— † E. Benzel, L. † Cardinal Fleury.

1744

Failure of an attempt to unite the Greek Christians of Wallachia with the Church of Rome.

— In consequence of the Prussian conquests in Silesia, the Protestant churches of that country acquire liberty, and increase in number.

1745

FRANCIS I. (consort of Maria Theresa) EMPEROR OF GERMANY.

* Edward, the English Pretender, in Scotland and England.

— * *Associate Synod of the Scottish Secession Church.*

— Benedict XIV. sanctions the celebration of a new festival;—The Feast of the Seven Joys of the Virgin Mary.

But this pontiff applied himself to the task of diminishing the number of festivals in the Church of Rome; not without opposition.

1745 † J. Lange, L. † E. S. Cyprian, L.

1746 Ferdinand IV. King of Spain. Frederick V. King of Denmark.

* Defeat of the English Pretender at Culloden.

— Opposition to Christianity in China.
— Diderot propagates atheistic principles.

— * POWERFUL PREACHING OF WESLEY AND WHITFIELD IN ENGLAND. The number of itinerant and other preachers in connection with them increases. Fresh impulse given to practical religion in England.

— Frederick, Count Palatine, conforms to the Church of Rome.

— † B. W. Marpeger, L.

1747 William of Nassau, Prince of Orange, Stadtholder of Holland.

In Hungary, a society is formed for the extermination of the Protestant religion. The government forbids Protestants to study in foreign parts, or to restore decayed churches, without special permission.

— * Division in the Scottish Secession Church. Burghers and Antiburghers. (Re-union in 1820.)

— † * John Potter, Archbishop of Canterbury. † C. E. Weisman, L.

— † Samuel Crell, a Semisocinian.

1747 † * Thomas Chubb, a deistical writer.

1748 Peace of Aix-la-Chapelle.

— † * Isaac Watts. † A. Driessen, R.

1749 The empress of Russia supports an attempt to propagate Christianity among the Siberians.

— * *Hutchinsonian Controversy in England excites attention.*

— Order of the Liguorians, or Redemptorists, confirmed by the pope.

— † V. E. Löscher, L.

1750 Dispute between the pope and the Republic of Venice respecting the Patriarchate of Aquileia.

— At this time, the number of Protestants in France is computed at two millions, notwithstanding all persecutions.

The Jesuits had now become objects of suspicion to many European governments, on account of their interference in state matters. By their ambition and avarice, their false principles of morals, and their practice of craft and fraudulent artifice, they had become odious to the people at large. Their disputes with the Jansenists had also contributed to their unpopularity. During the latter part of this century they were banished from various countries (Portugal, France, Spain, Naples, Parma).

— *Swedenborgians.*

(1749—1756.) Swedenborg's *Arcana Coelestia* published.

1750 † * Edward Chandler, Bp. of Durham. † J. Elsner, R.
† A. Schultens, R. † L. A. Muratori, R. C.

1751 Augustus Frederick, King of Sweden.
— William V. Stadtholder of Holland.

— Wetstein's edition of the Greek Testament published.
— † * Philip Doddridge.
(† Christian Schöttgen.)

— † * Lord H. Bolinbroke, a deistical writer.

1752 The Danish Missions in the East Indies, from Halle, continue to be made eminently useful. Many pious ministers, embued with the same spirit which had animated Spener and Franke, go forth to this field of labour. Among them is

CHRISTIAN FREDERIC SCHWARTZ,
whose missionary labours, which lasted during a period of forty-seven years, now begin.

— * Origin of *the Relief Church*, or *Synod of Relief*, in Scotland. The principle of this church is to admit to communion Christians of every denomination, who, "as far as they can judge, have a competent measure of knowledge, are sound in the faith, and unblamable in their lives."

— *Jansenist Controversy*.—Beaumont, Archbishop of Paris, followed herein by most other French bishops, ordained that no dying person should receive the eucharist, without producing a certificate from his confessor to the effect that he received the Constitution (Unigenitus).

The Jansenist Controversy continued to divide the French Church until the period of the Revolution.

Jansenist Controversy and Schism in Holland. Rise of

the Roman Catholic Jansenist churches in that country, which still subsist.

1752 † * Thomas Stackhouse. † J. A. Bengel, L.
† * William Whiston.

1753 Papal Concordat with Spain.

— † * Joseph Butler, Bishop of Durham. † C. F. Börner, L.

1754 In consequence of violent opposition by the unconverted Chinese, the number of Christians in that empire, said to have amounted at one time to 800,000, is now reduced to 100,000.

— † J. J. Wetstein, R.
(† Christian Wolf.)

1755 The pope (Benedict XIV.) enters into the plan of the king of Portugal for the suppression of the Jesuits. Benedict died before he could effect his purpose.

— Frederick, hereditary Prince of Hesse Cassel, conforms to the Church of Rome.

— † * Thomas Wilson, Bishop of Sodor and Man. † S. Deyling, L. † J. L. Mosheim, L. † A. M. Quirini, R. C.
University of Moscow founded.

— Confession of faith of the original or strict Mennonites.

The foundation of Pseudo-rationalism begins to be laid in Germany ;—prevalence of the Leibnitzo-Wolfian Philosophy and its application to Theology by Baumgarten.

The French philosophers attack Christianity.

1756 War declared between England and France. Beginning of the Seven Years' War.

1757 † S. J. Baumgarten, L. † P. E. Jablonski, R. † A. Calmet, R. C.

1758 The new pope (Clement XIII.) comes to terms with the Republic of Venice.

— The pope a friend and supporter of the Jesuits. A conspiracy against the life of the king of Portugal, discovered this year, was laid to the charge of that body. The pope refuses to accede to the king's request, that Jesuits should be put upon their trial; hereupon the pope's nuncio was sent out of Portugal.

— *Declaration of the Company of Pastors at Geneva;* containing a weak and insufficient refutation of the charge of Socinianism, which has now made great and desolating progress in the Reformed Church at Geneva.

— † * Robert Clayton, Bishop of Clogher. † F. W. Kraft, L. † Prosper Lambertini (Pope Benedict XIV.).

— Swedenborg's *De Cœlo et Inferno*.

1759 Charles III. King of Spain.

— Dictionnaire de l'Encyclopédie published.

— Kiermander, missionary at Calcutta.

— Dispute between the pope and the Republic of Genoa.

— † J. L. Frey, R.

1760 * George III. King of Great Britain.

— † Count Zinzendorf.

1760 † F. Wagner, L. † C. M. Pfaff, L.

The pope supports the order of Jesuits against the courts of Portugal and France.

1761 J. A. Ernesti, *Institutio Interpretis Novi Testamenti*.
 — † * Benjamin Hoadley, Bp. of Winchester. † * Thomas Sherlock, Bp. of London. * † John Taylor, of Norwich.
 † J. P. Fresenius, L. † D. Passionei, R. C. † J. A. Orsi, R. C. † Le Ceillier, R. C.

1762 Peter III. Emperor of Russia; afterwards Catharine II. Empress.

— The separatists from the Russian (Greek) Church obtain toleration.

— † D. Gerdes, R. † Prud. Marunus, R. C.

1763 Treaty of Hubertsburg; end of the Seven Years' War.

— *Provincial Synod of Utrecht.*

— Justinus Febronius (Hontheim), *De Statu Ecclesiæ et Legitimâ Potestate Romani Pontificis*; — combating high notions of papal power, maintaining the supreme authority of general councils, and the independence of bishops, conceding to the Romish Church only an unimportant primacy, with a view to the union of Roman Catholic and Protestant Churches. — The anti-papal principles of the Council of Constance, maintained by this writer, gain great attention and acceptance in various countries.

1764 Stanislaus Poniatowski, King of Poland.

1764 † C. A. Henmann, L. † E. Pontoppidan, L.

1765 JOSEPH II. EMPEROR OF GERMANY
(with Maria Theresa).

— The Portuguese government opposes itself, in a great measure, to the papal hierarchy.

— The pope issues a bull in commendation and support of the Jesuits. Publication of the bull in Portugal forbidden. Jesuits expelled from that country.

— † * George Benson.

1766 Christian VII. King of Denmark.

* Many churches of the Methodists in America.

— † * John Leland. † * Samuel Chandler.

1767 † J. C. Edelmann, the first antichristian writer in Protestant Germany.

— * Jesuits arrested in Spain, and removed to Italy.

— † J. G. Carpzov, L.

— The Dissidents in Poland endure continual grievances.
1768 * First Baptist Church in Scotland.
(The number of Scotch Baptist churches in 1836 was fifty.)

— Controversy respecting the active obedience of Christ.

— † * Nathaniel Lardner. † * Thomas Secker, Archbishop of Canterbury.

1769 *Church of Rome.* — Cardinal Ganganelli chosen pope (Clement XIV.), by the Antijesuit, or more liberal, party. He pursues the same line of policy as his predecessor, Benedict XIV.

— † E. A. Bertling, L.

The pope becomes involved in a dispute with several of the courts of Europe, in consequence of his edict against the duke of Parma, who had taken measures for restricting the power and revenues of the clergy.

1770 A pope's nuncio again received in Portugal.

— Annual publication of the bull *In Coenâ Domini* discontinued.

— * Shakers, or Shaking Quakers, a fanatical sect, attract attention in Lancashire.

— † * *George Whitfield.* † J. Brucker, L. † Urs. Durandus, R. C.

1771 Gustavus III. King of Sweden.

Semler gives rise to a controversy respecting the Canon of Scripture.

— Swedenborg publishes an exposition of his system, entitled "True Christian Religion."

— † Helvetius — Marquis d'Argens — literary opponents of Christianity.

1772 Partition of Poland by Austria, Russia, and Prussia.

— * A body of English clergy and laity petition Parliament to abolish the practice of subscription to the Thirty-nine Articles. The measure not carried.

— † J. C. Kocher, L.

1772

† Emanuel Swedenborg.

1773

The pope, by concessions, conciliates the duke of Parma, and, soon after, all other governments which had opposed the measures of the Romish See.

— *The order of Jesuits suppressed by Clement XIV.* (by a bull, *Dominus ac Redemptor noster*), having become obnoxious at Rome by attempts to erect a politico-hierarchical system, independent of the Papacy. At the time of its suppression, this order possessed, in 39 provinces, 24 professed houses, 669 colleges, 61 novitiate houses, 176 seminaries, 335 residences, 273 missions, 22,589 members. After this, the order continues to exist, especially under the auspices of Russia and Prussia; with hopes of a formal restoration.

— * Bereans, in Scotland.

1774

Louis XVI. King of France.

* Commencement of war between Great Britain and America.

— The French Protestants recover their rights.

— * Theophilus Lindsey quits the Church of England, and advocates Unitarian tenets.

— Settlements or Societies of Shakers (Shaking Quakers) established in America.

— † * Z. Pearce, Bishop of Rochester. † J. G. Töllner, L.

1775

* David Williams endeavours to form a society or fraternity of Deists; without any permanent result.

— The pope, who died this year, was probably poisoned by Exjesuits. Cardinal Braschi (Pius VI.) succeeds; a friend of the Jesuits.

1775 * Some concessions made by the British Government to Roman Catholics.

— † C. A. Crusius, L. † F. E. Rambach, L.

1776 * United States of America independent of Great Britain.

— At this time, the number of Dissenting Congregations in England (alone) is 1509.

Many monasteries suppressed by the king of Sicily.

— † Breitingen, R.

— † * David Hume, a sceptical writer.

1777 Maria I. Queen of Portugal.

— Upon the accession of Maria I. to the crown of Portugal, the anti-papal measures of that court cease.

— The Wolfenbittel Fragments published by Lessing.

— † Zachariæ, L.

1778 France declares in favour of the United States of America. * War with Great Britain.

— *Church of Rome.* — The pope compels Justinus Febronius (J. Nicholas von Hontheim ; see 1763) to retract his anti-papal propositions.

In Germany, pseudo-philosophical (or *rationalistic*) principles are extensively applied to subjects of theology. The peculiar truths and doctrines of Christianity are gradually explained away, diluted, and annulled. The pro-

gress of this malady is favoured by the circulation of the writings of English and French deists, by the influence of the king of Prussia, and by the weakness of German apologists.

1778 † C. F. Schmidt, L.

— † Voltaire and Rousseau — opponents of Christianity.

1779 Spain acknowledges the United States of America, and declares war against Great Britain.

— * By an act of Parliament, ministers of dissenting churches, scrupling to declare and subscribe assent to any of the Articles of the Church of England as required by the Act of Toleration, are allowed to make and subscribe, instead thereof, a declaration of Protestant belief. (Even this qualification was subsequently (1812) rendered unnecessary.)

— † * W. Warburton, Bishop of Gloucester. † J. F. Cotta, L.

1780 Death of the Empress Maria Theresa.
Joseph, Emperor alone.

(He endeavours to restrain the excessive power of the pope, and to remove ecclesiastical abuses. In his resistance to papal encroachment and usurpation, he enters upon an extensive plan of reform.)

Rise of societies of Universalists in America.

1781 Great Britain declares war against Holland.

— The emperor publishes an *Edict of Toleration*, and grants to the Protestants of Hungary their religious liberty, and restoration of their privileges.

He forbids the publication of papal bulls affecting political matters in Germany, without the imperial sanction.

German bishops to exercise their original powers, and made independent of the pope by an oath to the civil ruler. Appeals to Rome forbidden. Monks made subject to the diocesan bishops. The people permitted to read the Scriptures. The pope protests against these proceedings.

- 1781 Among other reforms effected by the Emperor Joseph were included, — an improvement of the liturgy — a reduction of the number of monks, and measures for the greater efficiency and usefulness of monastic institutions — the prohibition of superstitious pilgrimages and processions — and adoption of means for the improvement of the clergy.

Images removed from the churches.

— to 1794. University of Stuttgart.

— † J. A. Ernesti, L. † E. H. D. Stosch, R.

Various refutations of the Wolfenbuttel Fragments appear in Germany.

- 1782 The pope repairs to Vienna, where he is received with great respect by the people; but fails in his attempt to divert the emperor from his plans of ecclesiastical reform.
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Semler, Professor of Divinity at Halle, promotes (perhaps beyond his intention) the progress of RATIONALISM in the Lutheran Church.

— † Danov, L.

- 1783 A society formed for the purpose of printing and circulating the works of Swedenborg.
-

— † * B. Kennicot.

1783

† D'Alembert, an opponent of Christianity.

1784

† C. W. F. Walch, L.

— † * Anne Lee (Stanley), "Mother of the Elect," a fanatical pretender to inspiration. Her delusions excited some attention in England and America. She claimed power to work miracles, and to speak with strange tongues.

— † Diderot, an opponent of Christianity.

1785

American Episcopal Church. — Dr. Seabury, Bishop of Connecticut, consecrated by five Scotch bishops.

— The religious liberty of the Russian (Greek) Raskolnites, or Separatists, is formally recognised, under certain conditions.

The sect of the *Duchobortzi*, in Russia, is now considerable. Distinguished from the orthodox or dominant church chiefly by a deeper acquaintance with Holy Scripture, and a more simple and practical reception of its doctrines.

Bahrtdt exercises a pernicious influence in Germany.

— Moses Mendelsohn.

1786

Frederick William II. King of Prussia.

Congress at Ems.

Four German archbishops assert their metropolitan rights against papal usurpation.

— *The Council of Pistoja*, under the influence of Scipio Ricci, Archbishop of that place, adopts the Four Articles of the Gallican Church; and decrees various ecclesiastical improvements in opposition to the papal hierarchy.

1786 The Council of Pistoja asserts the Augustinian doctrine of grace.

— Joseph II. enjoins the use of the vernacular tongue in the celebration of divine worship.

— University of Bonn founded.

— † J. M. Götze, L. † A. F. W. Sack, R.

1787 *Beginning of the French Revolution. Meeting of the Notables.*

— The French Government again extends its protection to Protestants, by granting them civil rights.

— In a national council held at Florence, the decrees of the Council of Pistoja are annulled, and the Romish party retains the upper hand. The papal party finds means also to nullify the proceedings of the Congress at Ems, by exciting the jealousy of the German bishops against their superiors, the archbishops, who met on that occasion.

— An edict of Louis XVIII. (confirmed by Parliament in 1788), in favour of the French Protestants.

— Bishops of Philadelphia and New York consecrated in England.

The Existence of God. — Kant and other philosophers endeavour to establish the knowledge of this fact by moral proofs, rejecting all others. Many divines, and others, are dissatisfied with this line of argument.

— The followers of Emanuel Swedenborg form themselves into a community, under the title of "The Church of the New Jerusalem." The sect continues to spread in Sweden, France, Germany, Poland, and (especially) England.

1787 † * R. Lowth, Bishop of London. † Herm. Venema, R.

1788 Charles IV. King of Spain.

Some Roman Catholic missionaries labour in the East Indies during this century, apparently without beneficial results.

— *Religious Edict of the king of Prussia, in support of orthodoxy according to the symbolical books.*

— * Penal laws against Scotch Episcopalians repealed.

* Calvinistic Methodists in Wales become numerous.

— † J. A. Cramer, L. † G. J. Zollikoffer, R. † Felbiger, R. C.

1789 The States General of France assemble.
— Revolt of the Netherlands.

The influence of Kant's philosophy upon theology becomes evident, especially in Germany.

— The number of festivals diminished in Spain.

— † * Philip Skelton.

1790 LEOPOLD II. EMPEROR OF GERMANY.
Opposition to the Papacy decreased in Germany.

— The Reformation in Germany, attempted by Joseph II., lost itself in popular tumults, and was counteracted by papal machinations. It was finally crushed by the death of Joseph this year.

— Scipio Ricci, Archbishop of Pistoja and Prato, deposed. (In 1804 or 1805 he agreed to retract his principles; he died in 1810.) Reformation in Tuscany suppressed.

— The French Assembly adopts measures against the

- (R. C.) Church in France. Sale of Church property. Monastic vows prohibited.
- 1790 To the Methodists now belong, in England, 295 preachers, 71,668 members; in America, 198 preachers, 43,265 members.
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- *Summary of the History, Doctrine, and Discipline of Friends*, written at the desire of the Meeting for Sufferings, and published this year.
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- † J. N. von Hontheim, R. C.
-
- 1791 *Progress of the French Revolution.*
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- The French clergy almost unanimously refuse to take an oath of allegiance to the new Constitution: expelled from their benefices.
- * Society of United Irishmen established in Dublin.
- New measures for the support of Lutheran orthodoxy in Berlin. Commission of Examination.
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- † * *John Wesley*. † J. S. Semler, L. † J. D. Michaelis, L. † J. B. Koppe, L.
-
- 1792 FRANCIS II. EMPEROR OF GERMANY.
Gustavus Adolphus IV. King of Sweden.
War declared by France against Austria.
National Convention of France.
-
- Church property confiscated in France, Belgium, and Savoy.
- † A. G. Spangenberg, Bishop of the Church of the United Brethren, a reformer or second founder of the society.
- * Baptist Missionary Society for the East and West Indies founded.

1792 * Johanna Southcott, a pretended prophetess, assumes the character of "The Woman in the Wilderness."

— J. F. Schleusner's Lexicon of the New Testament.

— † J. C. Doederlein, L. † C. F. Bahrdt, L. † S F. N. Morus, L.

1793 Louis XVI. King of France, beheaded.

Robespierre. — Reign of Terror.

War declared by France against Great Britain, Spain, and Holland.

Second partition of Poland by Austria, Russia, and Prussia.

— *Temporary suppression of the public profession of Christianity in France.*

The Church of Notre Dame at Paris, and many others, converted into (so called) Temples of Reason. Advocates of Atheism and Deism persecute the professors of Christianity.

The French Republic excommunicated.

— * Fresh concessions of the British Government to Roman Catholics. Right of voting at elections restored; disability to sit in Parliament and to hold civil offices continued.

— † Büsching, L. † Gerber, R. C.

In Germany, Henke describes Christian doctrine on rationalistic principles. Storr writes in greater conformity with Scripture.

* Thomas Paine writes against Christianity.

1794 The pope condemns eighty-five propositions from among the decrees of the Synod of Pistoja.

1794

† Ildef. Swartz, R. C.

1795

Louis XVIII. assumes the title of king of France upon the death of the dauphin, or Louis XVII.

Peace between France and Spain.

The French Directory.

— * *London Missionary Society formed.*

— † S. Mursinna, R. C.

* In England, the tenets of Socinus gradually prevail among the Presbyterian churches, which very generally depart from the scriptural faith, as revived and expounded at the Reformation. But the members of these churches decline in number; many of those who adhere to catholic doctrine being merged in Congregational or Baptist churches. The others are commonly designated by the title Unitarian.

1796

Spain declares war against Great Britain.

Buonaparte assumes the command of the army of Italy. Successes against the Austrians.

Paul I. Emperor of Russia.

— In France, a Theophilanthropic Society (of Natural Religionists) is formed, in contradistinction to the Christian Church.

— * Scotch Missionary Society founded.

— * Thirty-five missionaries sent by the London Missionary Society to the South Sea Islands.

— † * James Fordyce. † J. Danzer, R. C.

In Germany, J. W. Schmidt and C. F. Ammon apply the prevailing philosophy (Rationalism) to Christian doctrine.

1797 Peace of Campo Formio, between France and Austria.
 — Frederick William III. King of Prussia.

— Dutch Missionary Society founded.

— * Rise of Congregationalists, or Independents, in Scotland.

— * Formation of the Methodist New Connection in England.

— A community of French Protestants formed at Delft, entitled *Christo Sacrum*, with a view to the union of all Protestant churches, on the basis of one comprehensive confession of the fundamental articles of faith.

— † G. Less, L.

1798 The emperor of Russia, the king of Naples, and the Ottoman Porte, declare war against the French Government.

— Berthier enters Rome. Abolishes the papal government. The pope made prisoner, and removed to Sienna.

— * *Rebellion in Ireland, by disaffected Roman Catholics.*

— † CHRISTIAN FREDERIC SCHWARTZ.

1799 Successes of Austria and Russia against France.
Buonaparte, First Consul in France.

In the theological schools of the Lutheran Church, Rationalism, or pseudo-philosophy, is now generally erected upon the ruins of Christian doctrine.

The Church of the United Brethren becomes instrumentally a refuge and nursery of evangelical truth.

This century has been distinguished by the publication

of many new translations of Scripture, — new editions and revisions of former translations, — and critical revisions of the original Hebrew and Greek text.

Besides this, the style of the New Testament has been carefully compared with the works of Greek profane literature (Raphel); a more accurate acquaintance with Hebrew has been acquired by the cultivation of other Oriental languages, especially Arabic (Schultens); and fresh illustrations of the sacred text have been obtained by an increased knowledge of the geography and manners of Eastern nations. Numerous expositions of Scripture, differing in kind and value, have appeared.

1800

Progress of French arms in Italy and Suabia.

—

* Union of Great Britain and Ireland.

—

* (*English*) *Church Missionary Society established.*

—

Cardinal Chiaramonte elected pope (Pius VII.); disposed at first to adopt conciliatory and moderate measures.

—

The moderate Mennonites re-unite, the whole body having gradually become Antitrinitarian, and having otherwise abandoned the peculiar doctrines of Christianity.

The original or strict Mennonites retain their early tenets; but their party is small.

1801

Peace of Luneville, between Austria and France.

Alexander I. Emperor of Russia.

Armed Neutrality of Russia, Sweden, and Denmark.

—

Union of Lutheran and Reformed Churches in the South of Russia.

—

French Concordat with the pope.

Roman Catholic religion restored in France. Gallican Church placed under the control of government.

—

Synod of the Church of the United Brethren at Herrnhut.

1797 Peace of Campo Formio, between Fr^{an}c^{ois} and Pr^{ussia} Calvinistic Metho-
Frederick William III. Ki^{ng}

in Hungary.

Dutch Missionary

J. Lavater, R.

* Rise of Congregati^{on}
land.

* Formation of Amiens.
England. or life; new constitution given to

A commu^{nion}
entitled C^{on} French Theophilanthropic Society at an end.
Protest^{ant} Chateaubriand writes in defence of the Christian
conf^{ession}

Christo Sacrum. — This society, having increased in
number and influence, is recognised by the Dutch govern-
ment. A church consecrated this year. The society
afterwards fails to attain its professed object; its doctrine
gradually sinks more and more below the line of Scriptural
truth; and the whole institution appears likely to fall to
the ground.

† S. L. E. de Marées, R. † Alex. Geddes, R. C.

1803 War between Great Britain and France, and between
Great Britain and Holland.

* *Methodist Churches.* — Wesleyan Methodists now
reckon, in Great Britain and foreign parts, — Old Con-
nection, 819 preachers (besides supernumeraries), 224,774
members; New Connection, 29 preachers, 5280 mem-
bers.

In England, the Calvinistic Methodists form a portion
of the Congregational churches.

† J. G. Herder, L.

Several universities founded in Russia.

BUONAPARTE, EMPEROR OF FRANCE,

(crowned by the pope).

Francis II. abandons the title of Emperor of Germany,
assumes that of Emperor of Austria.

BRITISH AND FOREIGN BIBLE SOCIETY *founded.*

. Spalding, L. † W. A. Teller, L. † C. C. Storr, L.
(† Immanuel Kant.)

† * Joseph Priestley, Unitarian.

1805 Alliance between Great Britain, Russia, Austria, and
Sweden, against France.

— Treaty of Presburg, between France and Austria, after
the battle of Austerlitz.

1806 Erection of new kingdoms by Buonaparte.

— Confederation of the Rhine.

— Successes of France against Prussia.

The pope now asserts bold hierarchical principles, and
strenuously endeavours to maintain pontifical dignity and
power.

In China, where the (R. C.) Missionary Church had
begun to revive, a violent opposition was excited this
year, in consequence of a dispute among the missionaries.

1807 Peace of Tilsit. Treaty of Fontainebleau. Conquest
of Portugal by the French.

— † J. A. Nösselt, L. † J. F. Le Bret, L. † G. F. Seiler, L.

1808 Ferdinand VII. King of Spain. Buonaparte proclaims
his brother Joseph king. War in Spain.

— Frederick V. King of Denmark.

1808 * Society for the Conversion of the Jews established in London.

* Unitarian tenets and societies make some progress in America and England.

— † J. M. Schröck, L. (Church History).

1809 Charles XIII. King of Sweden.

— Treaty of Presburg, between France and Austria.

— The pope having failed to comply with the demands of Napoleon, is made prisoner and carried to Fontainbleau. The States of the Church are annexed to the French Empire, and Rome declared free.

— * (Roman) Catholic Association in Ireland, for obtaining removal of all civil disabilities.

— Universities of Helmstadt and Rinteln suppressed.

— † J. Eberhard, L. † G. S. Steinbart, L. † H. P. C. Henke, L. † Ziegler, L.

1810 War in the Peninsula.

Convocation of the Spanish Cortes. Bernadotte, Crown Prince of Sweden.

— Great American Missionary Society founded at Boston.

— * The Reformed Presbyterian Synod of Scotland. Union of Old Scotch Dissenters, adherents of the First Reformation in 1560.

— University of Berlin founded.

1811 * George, Prince of Wales, Regent of Great Britain.

— * New code of canons for the Scottish Episcopal Church.

* Additional "Regulations" of the Welsh Calvinistic Methodists.

1811 University of Christiana founded.

1812 * War between Great Britain and America.
Alliance of Great Britain and Russia. War between Russia and France.
Disasters of Buonaparte and the French in Russia.

— † * Henry Martyn, Missionary in Persia and the East Indies.

— † Platon, Archbishop of Moscow.

— University of Genoa founded.

— † J. J. Griesbach, L. † F. V. Reinhard, L.

NOTE CONCERNING PROTESTANT CHURCHES.

Evangelical or Lutheran churches prevail in Saxony, Prussia, Wurtemberg, Hanover, Northern Germany, Denmark, Sweden, Norway. There are also some in Holland, Russia, Poland, Hungary, and America.

Reformed or Calvinian churches are found chiefly in Switzerland, Holland, the Palatinate, France, and Scotland.

Their points of difference relate chiefly to—the corporeal presence of Christ in the eucharist, the doctrine of predestination, church government and polity, and certain rites and ceremonies. These last-named differences exist principally with respect to—the use of images in churches, vestments of the clergy, private confession of sins, use of wafers in the eucharist, use of exorcism at baptism.

About this time, debates are active in the *Episcopal Church of England*, on points connected with justification by faith, and other fundamental doctrines of the Gospel. A low and unworthy method of treating these great subjects had prevailed during the latter half of the preceding century; but when the question came to be fully discussed, it appeared that the great majority of Anglican

divines had not fallen into any irretrievable error ; and their confession of evangelical truth, in conformity with the unaltered standards of the national church, became more distinct and prevalent than it had been for some time past. The beginning of this century brought with it a revival of Christian doctrine from slumber, rather than a restoration from ruins. For this happy circumstance we are indebted, — under the divine providence of the Great Head of the Church, — to the Articles and Homilies, which had been upheld in their integrity, and in their demand to the assent and consent of all officiating ministers of the Establishment, — and, more especially, to our invaluable Liturgy, a form of sound words, full of scriptural doctrine, breathing the spirit of genuine devotion, and eminently adapted to discharge the office of an unflinching witness of divine truth, and a faithful guide in the pursuit of holiness, peace, and eternal life.

1812 * Number of *Dissenting Congregations* in England and Wales. — In England, 252 Presbyterian, 799 Independent, 532 Baptist ; in Wales, 18 Presbyterian, 225 Independent, 176 Baptist. — Total 2002.

— * *Congregational Union of Scotland*,
(Number of their churches in 1836, 91).

— * *Methodist Churches*. The Wesleyan Methodists now reckon in Great Britain and Foreign Parts, Old Connection, 1401 preachers (besides supernumeraries), 405,073 members ; New Connection, 4 preachers, 8067 members.

1813 Alliance of Russia and Prussia.

Successes of the Allies against France. Battle of Leipsic.

1814 Continued successes of the Allies. Triumphant entrance into Paris. Abdication of Buonaparte. Louis XVIII. enters Paris.

— PEACE OF PARIS, BETWEEN THE ALLIES AND FRANCE.

— Treaty of Ghent, between Great Britain and America.

1814 * *Methodist Missionary Society* completely organised.
(The foundation of such a society may be considered as
having been laid by John Wesley.)

— American Baptist Missionary Society founded.

— The pope recovers his liberty and the States of the
Church. He carries into effect the principles of the
papal hierarchy, as far as the circumstances of the times
permit. Restores the order of Jesuits, and the Spanish
Inquisition.

— *The order of Jesuits restored* by a bull (*Sollicitudo
Omnium*) of Pius VII. From this time its influence pro-
gressively increased, until it received a check by the
second French Revolution (of 1830).

— † * Johanna Southcott. A small sect, professing to
believe in her pretended inspiration, still survives.

— † W. Münscher, R.

1815 Buonaparte lands in France from Elba.
Renewal of war. *Battle of Waterloo*, and final over-
throw of Buonaparte.

Treaty of Paris.

— William I. King of the Netherlands.

— German League.

Renewed persecution of (R. C.) Christians in China.

(1814—1816.) A sanguinary persecution of French
Protestants in the neighbourhood of Nismes.

Roman Catholics in Switzerland commence efforts for
the organisation of a national church, immediately sub-
ject to the pope.

— * The bishopric of Calcutta erected, in connection with
the English Episcopal Church.

1815 Universities of Wittemberg and Halle united.
 — † J. G. Rosenmüller, L.

1816 Evangelical Missionary Society founded at Basle (es-
 pecially for Mohammedan countries, and Western Africa.)

— The king of Prussia nominates two titular bishops of
 the Evangelical Church of Prussia.

— Universities of Lüthick and Ghent founded.
 — † J. F. C. Löffler, L. † Meyer, L.

1817 United Missionary Society founded at New York.

— FRENCH CONCORDAT. BAVARIAN CONCORDAT.
 Ecclesiastical Constitution of Poland.

— *Tercentenary of the Beginning of the Reformation.*

— UNION OF THE LUTHERAN AND REFORMED CHURCHES
 IN PRUSSIA.

The Prussian government begins to adopt active, and
 even oppressive, measures for the introduction of episco-
 pacy, and the use of a liturgy in the National Protestant
 Church. Several titular bishops now created.

— † F. S. G. Sack, R. † J. Jahn, R. C.

Intolerant opposition made by the (Socinian) pastors
 of Geneva to the promulgation of Scriptural doctrine.

Mournful prevalence of Infidelity at Geneva.

1818 Congress of Aix-la-Chapelle.
 Charles John, King of Sweden.

— NEAPOLITAN CONCORDAT.

— New constitution of the Lutheran churches in Hol-
 land.

1818 * The British Parliament grants one million pounds sterling for the building of churches and chapels.

1819 American Methodist Missionary Society established.
 Auxiliary Missionary Societies at Frankfort, Bremen, Tübingen, and Dresden.
 A large portion of the South Sea Islanders have now embraced Christianity.

— Jesuits expelled from Russia.

— University of Petersburg founded.

1820 * George IV. King of Great Britain.
 Revolutions in Europe.

— Missionary Society of the Protestant Episcopal Church of North America founded.

— * The United Associate Synod of the Secession Church in Scotland.

The order of the Liguorians, or Redemptorists, founded in 1732, hitherto without much effect, rises to some importance at Vienna.

— † K. C. Tittman, L.

In Germany, *the credit of Rationalism is on the decline*; the evangelical theology and church awake from their slumber; fruits of the pious labours of Spener and Franke begin to re-appear; learning and science again offer some homage to Scriptural truth and doctrine; there appears ground for hope that the Holy Spirit of Truth graciously designs to make a gradual return to his almost deserted habitations—the Protestant churches of the Continent.

1821

Charles X. King of France.

 PRUSSIAN CONCORDAT.

 † Hanstein, L.

* Since the commencement of this century, various subdivisions of *the Methodist Society*, besides those already named, have taken place. The newly detached bodies are, — the Primitive Methodists, Bryanites, Independent Methodists, Wesleyan Protestant Methodists, and members of the Wesleyan Association.

1822

* At the fifteenth conference of the members of the *New Jerusalem Church* (Swedenborgians) held at Manchester this year, twenty-four congregations were represented. The number of complete members amounted to nearly 3000. In America the members are estimated at 4000. The peculiar tenets of this sect are a kind of philosophical fanaticism, rather than any modification of Christian doctrine.

 † J. F. Flatt, L. † Bertholdt, L.

1823

Berlin Society for the Promotion of Evangelical Missions among the Heathen founded.

Union of Reformed and Lutheran Churches at Marburg.

Cardinal della Genga elected pope (Leo XII.); a friend of science, but a strenuous assertor of papal claims. He condemns the Bible Society, restores the prisons of the Inquisition, and proclaims the Jubilee to be celebrated in 1825.

* *Methodist Churches*. — The Wesleyan Methodists in Great Britain and Foreign Parts now include, Old Connection, 2000 preachers, 553,937 members; New Connection, 48 preachers, 10,972 members.

1823 * Confession of Faith of the Welsh Calvinistic Methodists.

* Orange Lodges in Ireland.

— *Conference at the Hague*, between the Church of Utrecht and a papal nuncio, with a view to reconciliation; ineffectual.

(The Church of Utrecht refuses subscription to the condemnation of Jansenius by Alexander VII.; rejects the bull *Unigenitus*; and claims the privilege of electing its own bishops.)

1824 Continued suppression of (R. C.) Christianity in China. At this period, reports reckon 47,000 native Christians, and three European priests, in that country.

— Paris Evangelical Missionary Society founded.

HANOVERIAN CONCORDAT.

— Edict of the Council of State in the Canton of Vaud prohibiting all assemblies for religious worship, except those of the national church, under penalties of fine and imprisonment. (Efforts of the Rationalists in support of their peculiar tenets.)

In England some controversy prevails respecting the doctrine of *Baptismal Regeneration*. To a great extent, this is no more than a dispute about words. But there exists also a substantial difference of opinion, according as parties adopt or reject the Augustinian doctrine relating to Predestination and Grace.

Differences and controversies relating to the said Augustinian tenets exist among members of the English National Church, as well as in the Church of Rome and other Christian communities. These differences may long continue, but without necessarily obscuring the essential doctrines of the Gospel; and, it is to be hoped, without breach of Christian charity.

1825

† St. Simon.

1825 Rise of a small sect of visionaries, or pretended prophets, in New York.

— † G. C. Knapp, L. † J. S. Vater, L.

1826 American Inland Missionary Society founded at New York.

— The Roman Catholic clergy of Silesia petition for ecclesiastical reform.

— * Rise of the Irvingites, a small sect of fanatics, making pretensions to miraculous gifts, attached to Edward Irving, a Scotch minister.

— † K. F. Staudlin, L. † Gabler, L. † Bengel, L. † Caj. Weiller, R. C.

1827 A Missionary Society founded at Lausanne.

— CONCORDAT OF THE PROVINCE OF THE UPPER RHINE.

— Destructive fire at Abo in Finland. The university transferred to Helsingfors.

— † J. G. Eickhorn, L. † Thadd. Dereser, R. C. † G. Keller, R. C.

1828 * Repeal of the Test Act.

— General Conference of the (Swedenborgian) New Church in Great Britain and Ireland.

Catechism of the New Church.

— * University of London founded.

— † A. H. Niemeyer, L. † H. G. Tzschirner, L.

1829 Rhenish Missionary Society established.

1829

Castiglione elected pope (Pius VIII.).

— * *Act for the Relief of Roman Catholics of Great Britain from Civil Disabilities* (commonly called Roman Catholic Emancipation).

— * The English Quakers, following the example of a portion of their body in America (1828) repudiate the idealistic system of the majority of their brethren, who, in accordance with the teaching of Elias Hicks, virtually deny the deity of Christ, the inspiration of the Scriptures, and other positive doctrines of Christianity, and hold various opinions tending to a rationalistic nullification of the Gospel. Divisions and secessions.

* The number of Friends in England, Wales, and Ireland, is computed at about 30,000. In the United States of America, the Society reckons 220,000 members.

St. Simonians in Paris.

1830

* William IV. King of Great Britain.

Revolution in France and Belgium.

Louis Philippe, King of the French.

— In France, the Revolutionary Charter gives to Protestants equal rights and privileges with Roman Catholics.

— † F. Münter, L.

Christian doctrine, as embodied in the Confession of Augsburg and other symbolical books, is now more generally received by members of the Protestant churches in Germany and other parts of the Continent. But the amount of error which still remains in those communities is so great, and the inclination to false philosophy so strong, that there is some cause to fear lest the modern admixture of truth may not serve to strengthen and perpetuate false doctrines, which often retain a more permanent hold upon men's minds when modified and

adorned, than when presented in all their baldness and deformity.

The state of foreign churches, at this moment, calls for our Christian sympathy and prayers; and ought to serve as a warning against the admission of false principles into our own creed; against the insidious influence of superstition, will-worship, and deference to human authority on the one hand, and the no less pernicious effect of false philosophy and the pride of reason on the other. **THE BIBLE, THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS.**

1831

Leopold I. King of the Belgians.
Otho, King of Greece.

- Mauro Cappellari elected pope (Gregory XVI.).
- The Abbé Chatel excommunicated, on account of his attempts to erect a French National Church, independent of Rome.
- Union of the Roman Catholic clergy of Wurtemberg for the abolition of the law of celibacy.
- † J. F. Schleusner, L. † J. E. C. Schmidt, L. † T. F. Stange, R.

Partial revival of Christianity at Geneva.

1832

Gregory XVI. addresses a letter to the bishops of Bavaria against mixed marriages, and concerning the danger of familiar intercourse with Protestants.

— The impostor Matthias at New York.

— † J. A. H. Tittman, L. † E. Zimmermann, L.

1833

* A commission for the better distribution of Church property in England.

* Ten bishoprics in Ireland suppressed, with a view to an improved application of their revenues.

* Declaration of Faith and Order, adopted and put forth by the Congregational Union of England and Wales; but not as a test or creed for subscription.

1833 * *Methodist Churches.* — The Wesleyan Methodists, in Great Britain and Foreign Parts, now amount to, Old Connection, 3410 preachers, 914,131 members; New Connection, 63 preachers, 14,784 members. (More than one half in the United States of America.)

— * Fanatical pretensions of the Irvingites excite increased attention. Edward Irving suspended by the Presbytery.

— † G. J. Planck, L. † Cölln, L.

1834 PRUSSIAN AGENDA,
a code of regulations for government of the churches, and conduct of divine worship, issued by the Prussian government. Many of the pastors refusing to adopt this code, the government afterwards had recourse to compulsory measures. Recusants suspended and deprived.

— † * Edward Irving.

— University of Brussels founded.

— † F. E. D. Schleiermacher, L.

1836 † * Edward Burton.

1837 * Victoria, Queen of Great Britain.

— *Protestant Churches of France.* — At this time, France possesses 366 pastors of the Reformed Church, and 230 of the Lutheran.

The Protestant churches of France have not altogether escaped those errors of a false philosophy, by which Christian truth has been undermined in Germany and Switzerland. But there is reason to hope for an extensive

revival of the doctrines and spirit of the Gospel among them.

1837 Restless efforts of the Romish party to restore papal ascendancy in Prussia. The king imprisons some Roman Catholic bishops for contempt of the laws and breach of their engagement with reference to mixed marriages. The dispute between the government and the Romish See continues.

— Roman Catholics acquire a great increase of political power in Great Britain.

In England, some influential divines of the Episcopal Church declare their adherence to certain erroneous doctrines and false pretensions, which lie at the foundation of ecclesiastical superstition and tyranny. Thus we are threatened with a revival of errors and fables which were (more or less) exploded at the Reformation. In the meantime, the Bible is a great and unflinching Protestant. Truth must prevail at last. — “It is the Lord, let Him do what seemeth Him good !”

Some remains of ancient Oriental sects, or Christian communities, exist to the present day, without having been merged in the Church of Rome. These are

I. *Nestorian or Chaldean* Christians, — a part of the church settled on the coast of Malabar (the other part having conformed to the Church of Rome).

II. *Monophysites* ; namely,

1. Syrian Jacobites, under a patriarch at Antioch (a small portion of their body having been united to the Church of Rome, under a patriarch at Aleppo).
2. Copts, in Egypt, under a patriarch at Alexandria.
3. Armenians, under their own catholicos, resident in Persia (part of this body only having joined the Romish Church).

4. Abyssinians, under a head subordinate to the Coptic patriarch (subject to the Romish yoke only for a short period, at the beginning of the seventeenth century).

III. *Monothelites*; i.e. the Maronites of Mount Lebanon. Although nominally united to the Romish Church, they retain a considerable degree of independence, under their own patriarchs, and some ancient institutions and customs, e.g. marriage of their clergy, divine service in the vernacular tongue, administration of the communion in both kinds.

LIST OF POPES, PATRIARCHS, AND ARCHBISHOPS OF
CANTERBURY, FROM THE YEAR 1556 TO 1837.

- | | |
|--------------------------------------|----------------------------------|
| 1556. * Cardinal Pole. | 1594. <i>Theophanes</i> |
| 1559. PIUS IV. | succeeded Gabriel. |
| — * Matthew Parker. | 1595. <i>Matthew II.</i> |
| 1565. <i>Metrophanes III.</i> | restored. |
| 1566. PIUS V. | 1600. <i>Neophytus I.</i> |
| 1572. GREGORY XIII. | Matthew deposed. |
| — <i>Jeremiah II.</i> | 1601. <i>Matthew II.</i> |
| Metrophanes deposed. | 'restored.' |
| 1575. * Edmund Grindal. | 1602. <i>Raphael II.</i> |
| 1579. <i>Metrophanes III.</i> | 1604. * Richard Bancroft. |
| restored. | 1605. LEO XI. |
| 1580. <i>Jeremiah I.</i> | — PAUL V. |
| restored. | 1606. <i>Neophytus</i> |
| 1583. * John Whitgift. | restored. |
| — <i>Pachomius II. and</i> | 1610. <i>Timothy II.</i> |
| <i>Theoleptus II.</i> | — * George Abbot. |
| during a second temporary deposition | 1621. GREGORY XV. |
| of Jeremiah. | — <i>Cyril Lucaris</i> |
| 1585. SIXTUS V. | frequently deposed and restored. |
| 1590. URBAN VII. | (<i>Gregory IV.</i> |
| — GREGORY XIV. | <i>Anthymius II.</i> |
| 1591. INNOCENT IX. | <i>Cyril II.</i> |
| — CLEMENT VIII. | <i>Athanasius II.</i> |
| 1594. <i>Matthew II.</i> | <i>Neophytus II.</i>). |
| — <i>Gabriel I.</i> | 1623. URBAN VIII. |
| after the abdication of Matthew. | 1633. * William Laud. |

1639. *Parthenius I.*
 1644. INNOCENT X.
 — *Parthenius II.*
 1645. * Laud beheaded.
 See of Canterbury vacant.
 1646. *Joannicus II.*
 Parthenius II. deposed.
 1647. *Parthenius II.*
 restored.
 1650. *Joannicus II.*
 restored. Continual changes.
 (*Cyril III.*
 Paisius I.
 Parthenius III.
 Gabriel II.).
 1655. ALEXANDER VII.
 1657. *Parthenius IV.*
 frequently deposed and restored.
 Dionysius III.
 Clement.
 Methodius III.
 Dionysius IV.
 Gerasimus II.).
 1660. * William Juxon.
 1663. * Gilbert Sheldon.
 1667. CLEMENT IX.
 1670. CLEMENT X.
 1676. INNOCENT XI.
 1677. * William Sancroft.
 1689. ALEXANDER VIII.
 1691. INNOCENT XII.
 — * John Tillotson.
 1694. * Thomas Tenison.

Perpetual changes in the See of Constantinople, and confusion in the succession.

The names of the Patriarchs who

succeeded *Parthenius* are the following:

- Athanasius III.*
James.
Callinicus II.
Neophytus III.
Gabriel III.
Neophytus IV.
Cyprian.
Athanasius IV.
Cyril V.
Comus II.
Jeremiah III.
Paisius II.
Seraphim (1733).
 1700. CLEMENT XI.
 1715. * William Wake.
 1721. INNOCENT XIII.
 1724. BENEDICT XIII.
 1730. CLEMENT XII.
 1737. * John Potter.
 1740. BENEDICT XIV.
 1747. * Thomas Herring.
 1757. * Matthew Hutton.
 1758. CLEMENT XIII.
 — * Thomas Secker.
 1768. * Frederic Cornwallis.
 1769. CLEMENT XIV.
 1775. PIUS VI.
 1783. * John Moore.
 1800. PIUS VII.
 1805. * C. M. Sutton.
 1823. LEO XII.
 1828. * William Howley.
 1829. PIUS VIII.
 1831. GREGORY XVI.

N.B. COUNCILS possess comparatively little importance after the close of the Council of Trent, in 1563. Such of them as are worthy of note, as affecting the interests of the Church to any extent, are recorded in the General Chronology.

END OF THE SEVENTH PERIOD.

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CORRECTIONS.

- Page 83. line 20., and page 84. line 13., for " — and 380," read " 381."
111. line 6. for " *III.*" read " *II.*"
143. line 27. for " 409," read " 407."
155. line 7. for " Cyrrhus," read " Pyrrhus."
— line 11. for " 467," read " 647."
158. line 17. for " *XIV.*" read " *IV.*"
164. line 14. for " *III.*" read " *II.*"
169. line 2. insert † before " John of Damascus."
195. lines 27, 28. for " Olaf Trygvesen — without effect," read " Iceland was discovered about this time, and received some superficial knowledge of Christianity."
216. line 21. for " *II.*" read " *III.*"
221. line 1. for " *IX.*" read " *XI.;*" and transpose " 1059, *Order, &c.*" to " 1095."
229. line 4. for " *III.*" read " *IV.*"
265. line 13. for " *II.*" read " *III.*"
270. line 15. for " Berghards," read " Beghards."
272. line 18. for " *IV.*" read " *II.*"
288. line 4. for " on," read " or."
302. line 1. for " 1494," read " 1404."
313. line 21. for " *XI.*" read " *XII.*"
379. line 27. for " Budæus," read " Budnæus."
393. line 11. for " Chamer," read " Chamier."
402. line 25. for " Muræus," read " Musæus."
414. line 6. for " Gilbert," read " Gimbert."
429. Transpose line 12. to line 6.
446. line 1. for " Henmann," read " Heumann."

LONDON :

Printed by A. SPOTTISWOODE,
New-Street-Square.



